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THE

POOR MAN'S CONTROVERSY.

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The AUTHOR of

✓ The Poor Man's Catechism.

A

POSTHUMOUS WORK,

Published by his FRIENDS.

Be always ready to give an Account of your Faith.

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T H E
P R E F A C E.

IN this small treatise, called the *Poor Man's Controversy*, I have endeavoured to lay the matter open in the plainest and lowest style, that it may be understood by the meanest capacities, and have the better effect upon their understandings and morals.

It contains, in short, the chief points controverted between Catholics and their adversaries, and unfolds all misrepresentations and slanders of the doctrine and practice of the former; so that in equity none can pretend to cavil any longer about them: for who are the best Judges of our Faith but ourselves, who know, believe, and profess it, and expose ourselves to persecution for it? Is not the publick more likely to learn it from ourselves, than from those who are the most ignorant of what we hold, or wilfully mistake our belief?

It is an easy thing to blacken others by assertions without proof: And very often prejudice of education brings on great blindness in searching out the truth of others tenets.

What I have wrote is without malice or ill-will; wishing my adversaries the same good as I do my own soul, *Truth* and *Virtue*: It is rather an apology for ourselves, than an *Invective* against them; so hope it may be taken in good part. I only wish they would speak the truth in all they alledge against us, which they certainly do not in their capital accusations, making us *Idolaters*, drowned in *damnable Errors* and *Superstition*; by which they have signed not only our damnation, but that of all

their Catholic ancestors, and the first founders and Apostles of the English Church, even Pope *Gregory the Great* and Saint *Augustin*, sent by him, who by his preaching and miracles, converted the Saxon Inhabitants of this once blessed *Island* from Paganism. They should not at least any longer condemn our Creed of *Uncharitableness* in teaching, that out of the true Church there is no salvation.

Let them observe three words, and it must make a great conversion among them: *Veni, Vidi, Vici*: Let them first *Come*, and seriously examine our defence: Let them *See* the truth we hold, and upon what grounds: And this will *Overcome* Blindness, Ignorance, Prejudice, Malice, and conduct them to the truth which remains for ever. *The Truth of God remains for ever*, (Ps. cxvi. 2.)

T H E

POOR MAN'S CONTROVERSY.

C H A P. I.

On the Authority of the Holy Catholick Church.

If he will not hear the Church let him be unto thee as a Heathen Man and a Publican, Matth. xviii. 17.

2. **W**HAT is the root and foundation of our Justification ?

A. Faith.

2. What do you mean by Faith ?

A. I mean a firm belief of all that God has taught and revealed for man's salvation.

2. What are the grounds for such a Faith ?

A. No less than the authority of God : I believe the mysteries of Faith, purely because God has revealed them all.

2. How shall I know with certainty that God has revealed them ?

A. By the authority and testimony of the Holy Catholick Church, which he appointed to teach them.

2. Is not this trusting to a human authority ?

A. No : It is a divine authority established by *Christ*, and upheld by his divine power : As the authority of the Apostles and the Church in their

time was not a human but divine authority, for the same reason.

Q. Can I with entire security believe the Catholick Church in all matters of Faith?

A. Yes: It is an Article of the Apostles Creed: *I believe the Holy Catholick Church, the Communion of Saints*: How come you not to believe it?

Q. The Church perhaps may err, and lead me into error; how then can I safely trust it in all Matters of Faith?

A. Because I am assured by the promises of Christ, who is eternal Truth, that his Church shall never fail, but teach all truth to the end of the world.

INSTRUCTION. Divine Faith is a firm belief of all those truths which God has revealed for our salvation. *It is the Gift of God*, and it is rightly said by the Council of Trent, that *it is the Beginning and Foundation of Man's Salvation, and the Root of all Justification*, (Sess. 6. c. 8.) *without it it is impossible to please God*, as it is written by St. Paul to the Hebrews, (c. xi. v. 6.) *without it none can be disciples of Christ, or Christians*. You see then of how great Importance it is to hold the true Faith, and you cannot be negligent or indifferent in the search of it, without hazard to your salvation and injury to the christian religion.

Now, this Faith must come to us recommended by a divine authority; by which I mean, that the divine mysteries and divine truths we are to believe, must be taught by some authority which God has appointed to teach them, before they can be the objects of my Faith. *Christ* had this divine authority, as being *sent by the Father*. The Apostles had it as being sent by him: *As my Father sent me, so I send you*, (John xx. 23.) And the Pastors of the Catholick Church, which they planted, have it by lawful election and ordination as their successors.

cessors. As therefore those who heard the Apostles, and believed the doctrine of the Church in their times, believed upon a divine authority, and had divine Faith of what they believed ; so now those who believe the divine mysteries of the Christian religion, upon the faith and testimony of the Catholick Church, they also believe upon a divine authority, and have a sound Faith, a *divine Faith*.

But those who believe according to their own private interpretation of Scripture, or that of some particular *National Church*, to which they adhere in opposition to the *Universal Church* ; or of some *Teacher of a Meeting*, or *private Congregation of Dissenters*, they believe not upon any authority that has a divine mission to teach, and their belief can be no more than *Persuasion*, or *Opinion*, (as themselves commonly term it, and rightly) but not a truly *Christian Faith*, not a *divine Faith*. This truth is clear, and cannot be disputed, that not only the Apostles who were the first pastors of the Church ; but also those whom they ordained to succeed them, are divinely established for the teaching of the whole world the truth of the gospel, and accordingly succeed them with like power and authority, that so all nations and ages to the end of the world may be taught the doctrine of *Christ*, which is revealed for the salvation of all.

Now, the same who received authority from *Christ* to teach his gospel and doctrine, received withal authority to decide all disputes about the sense of it, and to distinguish truth from error ; seeing that to teach the Faith, and to note the Heresies contrary to it, is one and the same act in the teacher. There is then only one safe and secure way of believing right, viz. That which God has appointed ; first, to hear the *Apostles*, and after them the *Pastors* of the Church which they planted. By

this means the world became christian, and by this alone we are secured from error.

But that this submission and obedience of the faithful to what the Church teaches might be rational, and they firm in their belief without doubting; and that all obstinacy against the authority of the Church might be for ever without excuse; to this end, when the Apostles were sent by Christ to *teach all Nations*, and received their divine mission from him, for themselves and their successors, he added this solemn promise: *And behold, I am with you at all times, to the end of the world*, (Matth. xxviii. 20.) Also, a little before his Passion, he had already made them another promise of sending the Paraclete: *I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, the Spirit of Truth*, (Jo. xiv. 16.) *Howbeit, when he shall come who is the Spirit of Truth, he shall teach you all Truth*, (Jo. xvi. v. 13.)

It is confessed by all Christians, that the Church in the times of the Apostles was made *infallible* or *unerring*, by virtue of these promises of Christ; for surely his perpetual presence and the perpetual assistance of the Holy Ghost, are infallible means to make it so; and where the cause is infallible, the effect must needs follow. For the same reason it has been infallible in all times since; for the Church was no temporary institution, made only for some particular times or people; but began in the Apostles, and continued in their successors, to teach the gospel to all nations and ages to the end of the world. As therefore, the authority which Christ gave to his Apostles to preach his gospel and baptize, was continued to their successors, so also was his promise extended to them, to the Apostles, and to the whole Apostolical succession. This is evident; for he promises to be *with them, at all times, to the end of the world*; and

and also, that the Holy Ghost *shall abide with them for ever, and teach them all truth*; which includes the Apostolical succession of Pastors, as well as the succession of faithful people, the Holy Ghost being promised and sent to both; though to the Pastors in the first place, *for teaching*; and to the people *for hearing and obeying*; that so the body of the Pastors and the Church may be for ever unerring.

And now you may conceive, how men who are fallible by nature, may be so far divinely assisted, as to teach the oracles of divine truth without erring. In this sense, *Moses and the Prophets, the Apostles, and the Church* in their times, are acknowledged to have been *infallible* even by our adversaries: And in this same sense we maintain the Apostolick Catholick Church to have been ever unerring by virtue of the same promises: So that the infallibility of God's Church is wholly derived to it, as it was to the Apostles, from a perpetual divine assistance of Christ and the Holy Ghost, *the Spirit of truth*, ever directing and leading both Pastors and People who obey them into all truth: which is rather the infallibility of God than men; he having it by nature, they only partaking of it, inasmuch as they are, according to his promise, assisted and taught by him.

In consequence of this *divine authority and infallibility* of the Apostles and the Church, her Pastors are truly intitled the *Ministers of Christ, and Dispensers of the Mysteries of God*, (1 Cor. iv. 1.) their whole knowledge of the truth being from God, as well as their power and authority to teach it, and their infallibility in delivering it to the rest of the world. Consequently again to this, it is written of the Pastors of the Church: *He that heareth you, heareth me*, (Luke x. 16.) And in another place, *He that knoweth God, heareth us: And he that is not of God, heareth not us. Hereby we know the Spirit*

of truth and the Spirit of error, (1 Jo. iv. 6.) All which is consequent to the infallibility promised them : As is also that of the Apostle commending the primitive Christians, for that they had received his doctrine, *as it truly is the word of God*, (1 Theff. ii. 13.)

Hence again those glorious Attributes given to the Church in Holy Writ: *Of Pillar and Ground of Truth*, (1 Tim. iii. 15.) *Of Glorious Church without Spot or Wrinkle*, (Ephes. v. 27.) *Of Spouse of Christ betrothed to God in Righteousness, and for ever*, (Osee. c. ii. 19.) which excludes all notion of her errors and corruptions. We conclude that the present Catholick Church can no more deceive us than the primitive Church which the Apostles founded : the same promises being made to the Church at all times, of a divine assistance : *Lo ! I am with you at all times, to the end of the world* ; and the same authority given to the Pastors thereof at all times to teach and to be believed. This Church, then, cannot deceive us, seeing she wholly relies on the covenant God has made with her, and so our Faith rests more on his infallibility than hers.

Thus the authority of the Apostles and the Church being divine, and appointed by *Revelation* to teach all the world the mysteries and divine truths revealed by Christ for our salvation ; we not only may safely rely, but are absolutely commanded to hear and receive their doctrine, under pain of an eternal *Anathema* : *Go into the universal world, and preach the gospel to every creature ; he that shall believe and be baptized, shall be saved ; but he that shall not believe, shall be condemned*, (Mark xvi. 16.) Where the Saviour of the world proposes *Heaven* as a reward of submission and Faith ; and *Hell* as the punishment of our disbelief of those he has sent to teach.

And

And although many in the times of the Apostles might pretend other ways of coming to the truth; yet as there was then no other safe way of coming to it, but to hear the Apostles and the Church, founded with divine authority to teach all nations; and as there was then no other way of becoming a member of Christ's Church and one of his People, but by receiving the doctrine which that Church taught; in like manner, however many in our times may pretend to search out religion by other means, and go after various teachers, yet there is no more than one safe way, that is, to hear and follow the doctrine of that *One Holy Catholick Church*, whose Pastors derive their ordination and succession from the Apostles, together with their power and authority to teach and to be believed. *By this we know the Spirit of truth, and the Spirit of error,* (1 Jo. iv. 6.) As it was the distinctive mark of a Heretick in those primitive times, not to hearken to the doctrine of the Apostles and the Church; so in all times since, it is a sure mark of Heresy not to hear the present Church.

Now, as all are to learn their faith from the Church, it is necessary that all should become members of it, and therefore necessary that this article should be inserted in the Apostles Creed: *I believe the Holy Catholick Church.* To let the world know by this publick profession of Faith, the certain and only way of coming to the knowledge of truth, and direct them where to find it. Accordingly, we read in the *Acts*: *The Lord added daily to the same such as should be saved,* (Acts ii. 47.) In effect, have we not received our whole Faith, and all the mysteries of religion, from this *Holy Catholick Church*? Our belief of the *Trinity*, *Incarnation*, *Baptism*, the holy *Eucharist*, and all the other articles of our holy religion, together with the Apostles
Creed,

Creed, and the Scriptures themselves ; none whereof could be believed with divine Faith, unless we first believe the divine unerring authority of the Holy Catholick Church, which recommends them as divine truths ; according to that memorable saying of St. *Augustin*: *I would not believe the gospel, unless the authority of the Catholick Church did move me thereunto*, (Cont. Ep. Fund. c. 5.)

Moreover, the Church of Christ being established not for any particular nation or time, but to convert unbelievers, and instruct all nations in the truth of the gospel ; and this being as essential at one time as another, it cannot be questioned, that it is essential to such a Church never to fail, but to continue for the instruction of all people so long as there shall be people to be instructed : Hence its divine founder declared, *That he would build it upon a rock, and that the gates of Hell shall not prevail against it*, (Matth. xvi. 18.)

To conclude this matter ; if the primitive Church was thus divinely assisted, the Pastors thereof had a right to be believed, and to require of the People whom they instructed, to receive their doctrine, as if it really was the word of God : And the Pastors of the Church have the same right and authority in all times. Nor can this be called a *tyrannizing over our judgments* ; but rather, if God has provided for us such an unerring guide as his Church, those who know how to confide in God, may with great security believe all it teaches ; nay, it is the best security, and the greatest blessing he could provide for his people ; for by this means, all the members of this Church, though of the meanest capacity, are as safe and firm in their belief, and in the exposition of Scripture in all the controverted points, and as well assured of the true sense thereof, as those of the highest capacity ; all
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having the same unerring guide to follow, and all, so long as they follow it, partaking of its infallibility so far as never to err in matters of Faith. The following such an authority, is not in truth *laying aside reason*, as our adversaries would insinuate; but *an act of the most perfect reason*: 'Tis not exposing ourselves to the hazard of being led into error; but a security against error; against the errors of our own *private judgment*; against the errors which *private Congregations* and *national Churches* when dissenting from the *Universal*, are ever subject to; and against the deceit of all impostors.

EXHORTATION. Learn from hence, O Christian! on what sure grounds your Faith stands, and how happy you are in following the authority of the Holy Catholick Church, supported by a divine power. O! what confusion of Sects and Religions have followed the arrogant pride of those who have dissented from her! As Christ is *her Spouse*, and *has betrothed her unto himself in righteousness for ever*, who shall make a divorce between them? As he is the *good Shepherd*, and the Church *his Fold*, how can she go astray? (Jo. x. 11. 16.) As he is *Head over the whole Church*, (Ephes. i. 22.) *Head of the Heads* thereof, as well as *People*, how can those who have received from him a divine authority to govern her on earth, lead her into errors, while, at the same time, according to his promise, *he is ever with them*? Beseech God to open the eyes of those who are departed from her, that they may return again as lost sheep to this *one Fold of Christ*, remembering his saying, *There shall be one Fold, and one Pastor*, (Jo. x. 16.)

C H A P. II.

The Church of God the Pillar and Ground of Truth,
(1 Tim. iii. 15.)

Q. I AM not yet quite satisfied about the Infallibility of the Church : What is meant by it ?

A. That she is not subject to err in matters of Faith.

Q. How can she be unerring while she is governed by men who are fallible ?

A. Although the Pastors who govern the Church are fallible by nature, God surely can preserve them and his Church from error.

Q. Cannot the Church err at least in points not fundamental ?

A. No : There is no difference in this case between one and the other, they being all equally revealed truths, and the Church having the same divine authority to teach them all.

Q. Is the infallibility in her general Councils ?

A. Yes : The definitions of her general Councils in matters of Faith ought to be received as the dictates of the Holy Ghost : And every general Council has the same right to say as the Council of Jerusalem said at the issuing out of its Decree : *It hath seemed meet to the Holy Ghost, and to us.* (Acts xv. 28.)

INSTRUCTION. As Christ established a Church on earth to teach the truth of his gospel to the end of the world, she cannot fail, nor consequently fall into errors against that truth ; for were she to teach such errors, she would cease to be the Church of Christ, and then he would have no Church on earth either to convert unbelievers

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or to preserve the faithful from heresy. If the Church he founded should err, whom have we to consult in matters of Faith when controverted? If she may err, what certainty have we for our belief of *the Divinity of Christ* and the *Holy Ghost*, the *Incarnation* and other mysteries of the christian religion, disputed by former Heresies, and decided by her Authority and her general Councils? It is in vain to say you receive the definitions of those general Councils, because you judge that they decided according to Scripture, for if the Church be not infallible, and your judgment is also fallible, how can you be certain that those Councils decided according to the true sense of Scripture?

Now, the infallibility of the Church is not founded upon fallible men, but on God who is infallible. The assurance we have of the Church ever teaching Truth, is the assurance of Christ's holy *Word* and *Promise*. The infallibility of the Church is the infallibility of God's Spirit ever protecting and directing; first the Apostles, and after them, their Successors, in preaching the truth of the gospel to all nations to the end of the world; which, as I noted above, is rather the infallibility of God than men; and may easily be understood: For it is in this sense, all confess that Moses, the Prophets, the Apostles, and the Church in their time were infallible, in delivering the oracles of truth to the rest of the world.

Now, as to *Fundamentals* and *Non-Fundamentals*, there can be no distinction admitted between them as to our obligation of believing; seeing God revealed one as well as the other, and gave authority to his Church to teach them all as revealed truths; nor can we doubt of any of them, without calling in question the veracity of God, which would be *Infidelity*. Accordingly, no Council or Fathers ever made any distinction between them, as to our obligation

obligation of believing ; but whatever point was determined by the Church as matter of Faith and revealed truth, was universally accepted by the Faithful, and remains to this day as such.

Upon the ground of Christ's Word and promise, that he and his Holy Spirit will be with his Church at all times to the end of the world ; we believe, that all decisions in matters of Faith, issued from general Councils against heresy, are infallibly true, as being the dictates of the Holy Ghost, and as such have ever been accepted by the faithful in all past ages. All general Councils may conclude with this divine saying, : *It hath seemed meet unto the Holy Ghost, and to us.* So might say the four first general Councils, by whose definitions former errors against the *Trinity* and *Incarnation* were condemned ; which if not acknowledged infallible in expounding the Scriptures relating to those mysteries, what certainty have you at this day of those and other articles of your christianity, which have been disputed by past heresies ?

Finally ; If the Church is fallible, how are you certain, that your bible is the pure word of God ? seeing you received it with the rest of your christianity from the Roman Catholick Church ; and if she is fallen into so many *damnable* errors, how do you know this sacred book, which came from her hands, has escaped all her corruptions ? Without the Infallibility of the Church, you can have no *divine Faith* of Scripture, but only a mere probable human belief of it.

EXHORTATION. O ! Christian, what thanks are due to God for making you a Christian, a Catholick member of his Holy Church, and guiding you to all those truths, which will lead you to your final felicity by the unerring guide he has given you ; whilst others following their own private spirit are wandering from darkness into darkness.

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Have compassion for such, and pray heartily for their conversion to the true Faith. See you live up to those infallible truths which you are taught, lest they rise up in judgment to your future reprobation. *Believe not every Spirit*, as St. Paul admonishes; but only *the Spirit of truth*, which according to the word of Christ *abides with the Church for ever*, and *teaches it all truth*.

C H A P. III.

Scripture not the sole Rule of Faith.

Understanding this in the first place, that every Prophecy of Scripture is not of private Interpretation,
(2 Pet. i. 20.)

Q. IS not Scripture a sufficient rule of Faith?

A. No: It is not, without an authentick Interpreter.

Q. Where shall we find an authentick Interpreter?

A. In the Pastors that govern the Holy Catholick Church, the Apostles successors, from whom we received the Scriptures themselves.

Q. Can plain Scripture deceive any Man? Is it not at least a rule of Faith when it is plain?

A. Doubtless it is; but it is not always plain when it is pretended to be plain: And where it is plain, it is not always followed by those who pretend it to make it their rule.

Q. Is not Scripture the pure word of God? what need of any other guide? Men may deceive us, but the word of God cannot.

A. The Scripture is the word of God; but Hereticks do not follow it in the controverted points,

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till they have, by their private Interpretation, made it their own word.

Q. Do not at least all Protestants profess to build their Faith on Scripture, and not on any thing else?

A. They do indeed all profess as much; but none of them in fact build upon it.

INSTRUCTION. Of all delusions there is none stronger than theirs, who fancy they follow inspired writings, at the same time they follow their own, or their Heresy's erroneous sense of them.

We regard the Scriptures with the greatest respect, as being the word of God, and own them to be a rule of our belief when rightly understood; but when interpreted in a wrong sense, as they constantly are by Hereticks, their false Interpretation is not the word of God; to such the Scripture is no rule of faith, nor judge of controversies.

And whence, but from this very cause, from the Scriptures not rightly understood, (as St. *Augustin* remarks,) have sprung all the heresies in times past? Can then the Scripture be the rule of Faith to them who have made so many divisions in Faith? Can the Scripture be the rule of Faith to every private person, while the true sense and meaning of it is so uncertain to him? Not that there is any thing wanting of truth and authority on the Scripture's side, but much wanting on the part of men's vain conceits and imaginations, which have drawn many into grievous errors and fatal mistakes.

But you'll say, when the Scripture is plain, then at least it may be the rule of our Faith, and cannot deceive us. To which I answer, that *plain Scripture*, taken in the right sense, cannot mislead us; yet it is not always *plain*, when it is pretended to be *plain*. On the contrary, it is this appearance,
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and pretended clearness of Scripture, that has filled the Christian world with endless disputes. Do not all the Sects in Christendom appeal to *plain Scripture*; even while they dissent from one another, and from the Catholick Church?

Which of the reformed Churches, or Protestant Sects do not profess, and persuade themselves that they have Scripture, *plain Scripture*, on their side, in all their differences of religion? The *Lutherans* in Germany; the *Calvinists* in Geneva; the *Zwinglians* in Switzerland; the *Socinians* in Transilvania; the *Protestants* of the Church of England; the *Presbyterians* in Scotland; the *Anabaptists*; the *Independents*; all pretend to build their contradictory tenets upon Scripture: Yet Faith tells us as well as reason, that these their differences and contradictory systems of opinion and doctrine, are not in the Scriptures: Then, where are they but in the mistaken understandings of those who undertake to be their own Interpreters? Thus you see the Scripture is not always *plain*, when it is pretended to be plain; and yet it cannot be a rule of Faith so as to unite all Christians in the same belief, till it is so plain, in all controverted points, as to make all parties agree which is the plain sense of it; which will never be, so long as men have different minds, and will follow them.

On the other hand, Scripture is not always followed by those who pretend to make it the rule of their Faith, even where it is the *plainest*: St. *Augustin* remarks, that the Scripture is no where so plain, as for the divine authority of the Catholick Church; yet *Dissenters*, like the *Donatists* in St. *Augustin's* time, rather chuse to desert the clearness of Scripture, than submit to that authority.

Nay, it may be easily proved, that of all the *Sectaries* who pretend to build their Faith on Scripture,

ture, and on no other grounds, none of them in fact do build upon it; for with a very little reflection they cannot but see, that they follow it no otherwise than as it is expounded to them: Some expounding it by their own *private Judgment*; others according as they see it interpreted by some *Teacher of a Meeting*, or *Private Congregation*, or their *National Clergy*: So that they do not in truth follow the pure word of God, but only that sense of it, which some of these Interpreters attribute to it; who, by their contradictions to one another, have given full proof to the world, that they do not all expound it in the right sense: Then, their followers in that case are not guided by *the pure Word of God*, but by the authority of *mistaken men*, and upon this their religion is built. This is evident. I may add, that none of them in fact have learned their religion by reading Scripture, but by the Instruction of Parents, Ministers, and Catechisms, by which they are all taught the tenets of their Sect, and all chuse their religion, before they have ever read the Scriptures, or are in any capacity to understand them. So far is it from truth, that Protestants all build their Faith on Scripture, and on nothing but Scripture.

When therefore you take the written Word for your rule, let the Church be your Judge for the sense of it, and you will have nothing to fear. The Church is the only authentick Judge, what books are to be held as canonical Scripture; what translation to be received, and what the true sense of the text in controverted points. By the Church here we mean the Pastors of the Church, with the supreme head the successor of St. *Peter*, whether in a general Council or out of it: These have received from Christ a divine authority to teach and to be believed: To teach, I say, the *written Word*,

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as well as the *unwritten*, and consequently to expound it when the sense is disputed: For to teach the word of God, and expound the true sense of it, is one and the same act in the teacher, as I noted above.

EXHORTATION. Is it not then, O Christian! a safer way to be guided as God has directed, than to follow guides which are not of his appointment? Is it not safer to trust to the doctrine and judgment of that Church to which all the promises were made, and to which was given the whole authority to teach, than to follow *private Teachers* in the Interpretation of Scripture, who are not secured from error by any promise of God.

O my Soul! trust not to such, but only to those who have received from Christ the authority to teach, and to be believed, the Apostles, I mean, and their Successors, the Pastors of the Holy Catholick Church. 'Twas by hearing them the world became christian; by hearing them the Orthodox have ever been preserved from all past heresies: To them he said, *Behold I am with you at all times, to the end of the world.* This he did not say to any one particular *national* or *local Church, Meeting, or private Congregation*, or the *Teachers* of them; but to the *Universal or Catholick Church* ever holding *One Faith and Communion*. Follow these whom God has appointed to be your guide; otherwise, 'tis *the blind leading the blind, till both fall into the ditch.*

C H A P. III.

On *Private Judgment*, and *Private Spirit*.

Every Prophecy of Scripture is not of private Interpretation, (2 Pet. i. 20.)

Q. WHAT do you mean by *private Judgment*?

A. To be guided by one's own sense, independently of all Church authority for the interpretation of Scripture.

Q. Why may not every one be allowed to follow the Scripture, according to the best of his Judgment in matters of Faith?

A. It is a most pernicious maxim; it destroys all obedience to the Church, which we are commanded to hear; besides many other evils that have sprung from it.

Q. What are those evils?

A. Innumerable sects in Faith and Religion; no Heresy but what took its beginning from it.

Q. At least why may not I be allowed to follow my *Teacher*, or the *Congregation*, or *National Church* I belong to?

A. No National Church, no private Congregation or Teacher, dissenting from the Universal or Catholick Church, can be a safe guide to their followers: All Sectarists and Hereticks follow such guides.

Q. Why may we not, at least, follow the *Instinct of the Spirit*; the Spirit of God cannot deceive me.

A. Very true; the Spirit of God cannot deceive you, nor be deceived: But you may be deceived by those who make you believe, that you follow the Instinct of the Spirit of God when you do not.

INSTRUCTION. *Private Judgment*, which makes a man his own Judge in controverted points
of

of Faith and religion, never was allowed of in the Church of God, but condemned by all antiquity. All controversies of Faith from the very beginning of the Church, were decided by the authority of the Church. The first controversy about the necessity of *Circumcision* for the converted Gentiles, was determined in a Council at *Jerusalem*, not left to the private Judgment of the contending parties: And all the sequent controversies; as of the time for celebrating *Easter*; of the *Trinity* of Persons in God; of the *Divinity* of *Christ*, and the *Holy Ghost*; of the *Incarnation*; of the *Power* of the Church to remit sin to those who fall after Baptism; of *Grace*; of *Original Sin*; all these controversies were determined by Church authority against ancient Hereticks. *Luther* and *Calvin* own the condemnation of them to be just, and that those who maintained them are to be accounted as Hereticks. But had private Judgment been the Judge, and all parties been allowed an equal right to expound Scripture for themselves in those controverted points. I apprehend those disputes had not been ended to this day: Nor can it be known with certainty, if the infallibility and authority of the Church be set aside, whether the parties condemned, or those who condemned them, had truth on their side. Private Judgment has raised many disputes in religion, but never ended one.

The Scripture itself teaches, that the Scripture is not to be interpreted by private Judgment: As it is written in *St. Peter*, (*Ep. 2. c. i. v. 20.*) *Every Prophecy of Scripture is not of private Interpretation: for not by human will was Prophecy brought at any time; but the Holy Men of God spoke, inspired by the Holy Ghost.* Here the reason is given why the Scriptures are not to be expounded by every man's private

private Judgment ; because every part of the holy Scripture was delivered by the Holy Ghost, by whom the sacred writers were inspired. By whom then are they to be interpreted when their sense is disputed, but by those to whom the Holy Ghost was promised and sent for *the teaching them all Truth* ? the Apostles and their Successors the Pastors of the Catholick Church : *Howbeit, when he, the Spirit of Truth, shall come, he will teach you all Truth*, (Jo. xvi. v. 13.) A promise not made to every particular person that undertakes to expound Scripture by his own *private Judgment*. Moreover :

As private Judgment destroys all obedience to the Church, it cannot ground a certain belief, because every man's private Judgment is subject to error. Those therefore who leave the divine unerring authority of the Church Catholick, to follow their own private Interpretations of Scripture, can have no divine Faith of what they believe ; because, although the Scripture which they pretend to make the rule of their belief, be infallible truth, their Interpretation is not but liable to mistake ; and thus their private Judgment being ever apt to embrace error as well as truth, when left to itself, whatever belief is built upon it, is no more than *Opinion*, not *Christian Faith*, which excludes all deliberate doubt and uncertainty : So that this maxim of expounding Scripture by *private Judgment* destroys all certainty of the Christian Faith, especially in points controverted.

Some indeed among those who dissent from the Catholick Church, pretend they do not follow *their own private Judgment*, but the *national Church*, or their *Teachers*, not considering, that a national Church dissenting from the Catholick or Universal Church, does but follow the private Judgment of its first Reformers : As do also private meetings and congregations ;

gations; and therefore these are no more sufficient to ground divine Faith upon, than was the *private Judgment* of those that founded them. Besides, those who first model their Faith by their own sense of Scripture, (which is a right allowed to every one in all the reformed Churches,) and then approve of that Church which approves them, do not in effect believe their Church, but themselves.

The same is to be said of those who believe by pretended *Instincts of the Spirit*. For though the testimony of the Holy Ghost be a sufficient ground of divine Faith; yet there being no sure testimony produced to shew who are led by this divine Spirit, and no promise of God for it; nor proof given, whereby we may clearly discern the motions of the *Holy Ghost* from other motions of *Fanaticism*; there cannot be such certainty in these pretended *Instincts of the Spirit*, as divine Faith requires; and the belief of those who follow those *private Instincts*, is not *Faith*, but only *Opinion*, or *Persuasion*, like theirs who follow their *private Judgment*, and no better. I may add, that the Sectaries of our times who pretend to be led by the *Instincts of the Spirit*, are found to contradict one another most furiously, at the same time that all cry, *The Spirit of the Lord! The Spirit of the Lord*: which plainly shews by what spirit they are led.

In a word, you would not trust the *private Judgment* or *private Instinct* of another in an affair of this great concern, nor would another trust to yours: You easily discover in others how unqualified is *private Judgment* and *private Spirit* to decide matters of controversy, and how dangerous it is to trust it; and yet while you are so sensible of the weakness of it in another, you think yourself and your own Judgment an oracle. But is this being prudent? is this being wise unto salvation?

EXHORTATION. Away then with your *private Spirit* and *private Judgment*, and give place to the *Spirit of God*, and Judgment of the Holy Catholick Church supported by him. What authority has God given you to interpret Scripture, or to decide any Controversy of Faith? Can you shew this authority by any sign or miracle?

Reflect well on the many evils that have sprung from *private Spirit* and *private Judgment*; what *Errors!* what *fatal Mistakes!* what *Blasphemies!* What a variety of *Seets* and *false Religions* contradicting one another and the Truth! True is the saying of a holy Father, (St. Bernard) *He that bath himself for his Master, bath a Fool for his Scholar.*

As self-will is the bane and destruction of all Virtue, so is the *private Spirit* and *private Judgment* the destruction of all Faith and Religion. By the one we forsake the will of God to follow our own: By the other we revolt from the Faith of his Church, making our own will and judgment the *Standard* of Faith, till we have no Faith nor Religion at all.

C H A P. V.

On our Choice of the True Church.

I believe the Holy Catholick Church.

2. **H**OW shall we know with certainty which is the true Church that all are commanded to hear?

A. The true Church is that which we profess in the Creed: *The Holy Catholick Church*: This is the ancient church from which all sects departed.

2. What

Q. What other are the marks of the true Church?

A. They are distinctly set down in the *Nicene Creed*, which does but more fully explain that of the Apostles: In this we profess *the Holy Catholick Church, the Communion of Saints*: In that, *One Holy Catholick Apostolical Church*.

Q. Are these marks of the true Church to be found in no other but the Roman Catholick?

A. No: no other can make good their claim to them.

INSTRUCTION. The true Church of Christ, being that which he founded, and the Apostles planted in all nations, is by consequence the first and most ancient, from which all others broke off; and the most ancient is that which never did break off from any other more ancient than itself: This is evident.

Now, let all who have care of their salvation, take this matter into serious consideration, and they will presently behold one Church in Christendom amongst many that take that name, and only one, consisting in all times of many national and local churches, all holding communion with one another, and with the Bishop of Rome, as successor of Saint *Peter*; acknowledging his supreme jurisdiction in spirituals, and all concurring in one Faith and worship; commonly known and distinguished in the world, by the title of *Roman Catholick Church*; from whose communion all other sects, whether modern or ancient, departed, leaving her communion, as they pretend, for her errors: by which at least this truth is proved by the consent of them all, that the Roman Catholick is the first and most ancient communion of Christians.

Now, as to those who believe that the Church at its first foundation, was made by him *infallible* or *unerring* in teaching the truth of the Gospel, they

cannot harbour any doubt, but the Roman Catholick, and no other, is the true Church ; because it is the first and the most ancient ; and if that has never erred, then all others which have left her doctrine and communion, have erred, and are *Schismatical* and *Heretical* Congregations ; which ought not to have so much as the name of *Churches* ; nor do we find that name so much as once given to such throughout the New Testament.

And as to such as still persist in their opposition to her infallibility, and pretend she might err, and has erred ; it is impossible for them to produce any evidence of her errors, seeing those who accuse her of error, confess, that their own Churches and teachers are also *fallible*, and *may err*. Suppose then some private teacher of a meeting, or minister of a parish, or a national synod, interprets the Scripture in the controverted points, in a sense contrary to what the Catholick Church defines ; this does not amount to any thing like evidence of that Church's errors ; because this truth will still recur to our minds, that those who accuse her of error, are themselves *fallible* and *may err in the accusation*. Hence, even in their own system of the *fallibility* of the former Church, it does not appear how they have mended their condition in leaving her communion to join with others, who by their own confession are also fallible : nay, it is evident, that they have changed for the worse, in deserting the ancient Catholick Church, to which all the promises of *divine support* were made, to follow *fallible teachers* who have no such promise : and as there is no evidence of the former Church's errors, she is still in full possession of her whole power and authority, and ought to be believed.

But moreover, we shall now make it appear, that all the marks of the true Church belong to the Roman
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man Catholick Church and to no other. These marks are set down by the primitive Fathers in the *Nicene Creed* : in which this Article is inserted, I believe *One, Holy, Catholick and Apostolical Church* ; that hereby the true Church may be known in all times.

First : We may remark, that in the Roman Catholick Church, and no other, all the members, tho' divided as to nations, interest and language, and spread over Christendom, yet all concur in one Faith and worship, receive the same sacraments, hold the same principles of religion, all acknowledge the Bishop of *Rome*, as successor of *St. Peter*, to be Head of the Church, and all obey one ecclesiastical authority ; and thus are perfectly *One Fold*, (*Jo. x. 16.*) and *One Body*, (*Ephes. iv. 4.*) as the Church of Christ must essentially be.

Whereas such as are fallen from this Catholick Church, are eternally divided among themselves, having as many different Confessions of Faith, as they live under many temporal heads ; the private spirit and private judgment which they and their ringleaders follow in expounding Scripture, being the very principle of division.

Secondly : It was anciently prophesied of the Church of Christ, *that all nations shall flow unto her*, (*Isai. xxii.*) Her first pastors with their successors were sent *to teach all nations*, (*Matth. xxviii. 19.*) *To preach the Gospel in the universal world to every creature*, (*Mark xvi. 16.*) *To preach penance and remission of sins to all nations*, (*Luke xxiv. 47.*) *And their sound went forth into all the earth, and their words unto the ends of the earth*, (*Pf. xviii. 5.*) *And the ends of the earth have been converted unto our Lord*, (*Pf. xxi. 22.*) *And all the families of the Gentiles have adored in his sight : And the Redeemer is called the God of all the earth*, (*Isai. liv. 2, 3.*) His Church con-

sisting, as in heaven, so on earth, of *all nations, and tribes, and people, and tongues*, (Rev. vii. 9.) Now, it is visible that the Roman Catholick, and no other, is the Church from which all nations first received their Christianity; and as this Church converted all nations, it did thereby become the Church of all nations; the whole universal, or Catholick Church, and justly at present claims that title as her own; and as in all ages past, so at this day, is commonly known and distinguished in the world by the name of *Catholick*, which no heretical or schismatical congregation could ever yet take from her, or obtain for themselves: By this mark, the true Church is as visible as the sun; as it was in St. *Augustin's* time, writing against the *Donatists*, when he said, the very name of *Catholick* was enough to bind him to that church.

Thirdly: The Roman Catholick Church has ever been governed by a Clergy succeeding the Apostles by a lawful ordination and mission: But where is the sect that can shew a succession of their Clergy and mission from the Apostles, as we can a succession of the Bishops of *Rome* even from St. *Peter*? 'Tis impossible: Their pretended mission and authority to preach and administer sacraments can mount no higher than the first founders of their sects. None then but the Roman Catholick can with any propriety be called the *Apostolical Church*.

Fourthly: As none but the pastors of the Roman Catholick Church derive their mission and authority from the Apostles, who received them from Christ; 'tis only in that communion the right and due administration of sacraments, with the true worship of God, and preaching of the faith and doctrine of Christ, can be: And as these are the means of all justifying and sanctifying grace; we must conclude, that in this Church, and no other, that
grace

grace and sanctity will ever be found, and visibly appear. In effect, all the saints, the *Blessed Apostles, Martyrs, Confessors, the holy Fathers and Doctors, holy Monks and Eremites, the holy Virgins*, the Founders of religious orders with their numerous followers, despisers of the world, leaving all to follow Christ, the Apostles that converted nations, workers of miracles, all lived and died in the communion of the Roman Catholick Church. This then is the *Holy Way* of which *Isaias* prophesied : *It shall be called the Holy Way*, (xxxv. 8.) Not the broad way that leads to perdition, *transferring the grace of God into wantonness, promising liberty*, (Jude 4.) but the *narrow way* that leads to life, preaching confession of sins, enjoining penance, mortification, self-denial, and urging the observance not only of the commandments, but evangelical counsells. In a word, the efficacy and holiness of the doctrine of this church has been made *visible* in the conversion of all the infidel nations, in the repentance of sinners, in the holy works of the saints that have lived and died in her communion; in the sanctification of all orders and ranks, who are ever holy, and advance in sanctity, in proportion as they follow the lessons which she gives them : And if others are wicked that live in her communion, 'tis ever in proportion as they degenerate from her doctrine and discipline.

All heretical churches are conscious of the weakness of their title to these marks of the true Church, and therefore in their writings never go about to prove theirs by these characters.

EXHORTATION. What thanks, O Christian ! ought you to return to God for all the blessings bestowed on you ! particularly for your vocation to the true faith and church, whilst thousands are out of it, and live and die in error ! Praise God for not only giving to fallible men such an infal-

lible guide as his Church, to lead them out of all the errors of the world, and preserve them in truth; but also for protecting that Church to this present time, against all the enemies and impugnors of her faith. No attacks of error, persecution, or temptation, could ever move her. As God is *always with her, who can be against her?* Ever have this firm persuasion, that nothing shall ever destroy the holy Catholick Church: *The gates of hell shall not prevail against her.* Stand firm to her, and no impostor, not even *Antichrist* himself, will be able to seduce you.

But be firm and true to her, not only by your Faith, but by the practice of your Faith. Let your virtue shine as a light, by which others may come to glorify God in their conversion to the only true Faith on earth. As you are by Grace and Faith a member of the Catholick Church, which is so visible and renowned over the whole world, and intitled to be one of God's elect, live in such a manner as may make your election sure. And as he has commanded his Church to make her light shine before a dark and infidel world, and not to lie hid under a bushel, (Matth. v. 15.) so let your constancy in faith, as well as in every virtue, shine as a light to your erring neighbours, that so you may convey the same to those who sit in *darkness, error, heresy, and schism*: So let your light shine before men, (v. 16.)

Praise God again in the wonderful *Unity* of his Church, nothing but a divine power could effect such an Unity. As the Church is *holy*, see you do not bring a reproach upon its sanctity by your bad life and manners, and make the *enemies of God blaspheme*. As God is holy, and his Church holy, and so many holy saints are set for your example, be you also holy. As her Faith is *Catholick*, be-
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lieved throughout the world, so let your belief be entire and orthodox in every the least point. As she is *Apostolical*, founded by Christ, and received her doctrine and authority from him by a lawful succession of her pastors from the apostles; be true and sincere to her doctrine and discipline, and never think of running after those teachers who have no mission or authority derived from them. Thus may you live and die secure in this *blessed Ark*, out of which there is no salvation.

C H A P. VI.

*Our Lord added (to the Church) from Day to Day
such as should be saved, (Acts ii. 47.)*

2. **I**S it not against charity to say: *Out of the true Church there is no salvation?*

A. No: It is the greatest charity to affirm it.

2. Why so?

A. Because it is admonishing him who is in error to seek and follow the right way to salvation.

2. Which is the right way to salvation?

A. To believe and join communion with *One Holy Catholick Church, the communion of saints*, which you profess in your Creed.

INSTRUCTION. If Catholicks, upon occasion, admonish those of a different communion, when they hear them saying, *that people may be saved in all religions*, that without the true Faith, and out of the true Church there is no salvation; it is evident there is nothing of uncharitableness in what they say of this matter; seeing it proceeds not from ill-will, nor rash judgment, but a full conviction that the Catholick Church is the true Church of Christ, which we profess in our Creed; consequent-

ly, that all such as do not join communion with this Church, are under the wrath of God, and not in that way which Christ appointed for the whole world as the way of salvation. In this sense to affirm, that out of the true Church there is no salvation for such hereticks and schismatics, as through their own fault and perverseness are out of it, and live and die obstinate in heresy and schism (admitting at the same time the plea of invincible ignorance) is, I say, not uncharitableness, but rather the greatest charity, as advising people to their eternal good, and admonishing them to quit error, and to set themselves in the right way to heaven : this should rather be termed *Zeal* than want of *Charity* : It is the same kind of zeal as moved the *Prophets* in ancient days to call loudly upon the *Jews* to forsake their evil ways ; much the same zeal as moved the *Apostles* to expose their lives to propagate the truth of the Gospel. It is written in Scripture, *without Faith it is impossible to please God*, (Heb. xi. 6.) If I endeavour to bring my neighbour to this Faith which alone can save him, is this against Charity ?

To say, *Out of the true Church there is no salvation*, is no more than what St. Paul teaches in his epistle to the *Galatians*, (v. 20, 21.) where he numbers *hereticks* among those that *shall not obtain the kingdom of God*. It is no more than our Saviour himself says, in these words of the gospel : *He that believeth and is baptized shall be saved, and he that believeth not shall be damned*, (Mark xvi. 16.)

Nor can it be uncharitable to say, that no one can be saved without keeping the commandments : *If thou wilt enter into life, keep the commandments*, (Matth. xix. 17.) Or to say no one can be saved without baptism : *Unless one be reborn of water and the Spirit, he cannot enter into the kingdom of God*, (John iii. 5.) So neither is it uncharitable to say, that

that no one can be saved without the true Faith : *Without faith it is impossible to please God.* As one is a caution to Faith, the other is to manners ; yet some of these sayings which exclude all sinners out of heaven, may seem as uncharitable to them as others do to hereticks : but all who take offence thereat should consider, that all these truths the Church declares, not as from herself, but from the clear and express word of God : How, then, is the Church uncharitable in declaring the truth of the gospel ?

Charity flatters not, nor invents new ways to heaven ; but endeavours to assist others in the way of truth, and to retrieve them from the way of error. Charity seeks all good to others ; as it does when it admonishes them, that *without Faith it is impossible to please God : and out of the true Church there is no salvation.*

On the contrary, it would be very *uncharitable*, as well as *erroneous*, to say with a set of *libertines* and *politicians* (in *Luther's* days) that people may be saved in any Church or religion ; because this would be confirming them in an error against that *truth* which is revealed for their salvation. As there is but *one God* and *one Christ*, so but *one Faith*, *one-fold of Christ*. There is a wide difference between a flattering enemy, who tells you, all is safe even in your errors, and a charitable friend who advises you to hasten out of them. Charity speaks the *truth*, and *rejoices at it*, (1 Cor. xiii. 6.)

EXHORTATION. As God has blessed you by making you a member of his Church, return him due thanks, and be instrumental, as far as you can, to bring others to the way of salvation. Pray for those that err, rather than upbraid them. Admonish them with lenity to turn from their errors to eternal truth. Endeavour to reconcile their minds to the true religion by wholesome admonitions, an edifying life, and pious example.

CHAP

C H A P. VII.

On the Supremacy of St. Peter and his Successors.

Feed my Lambs : Feed my Sheep, (Jo. xxi. 16.)

Q. WHO is the Pope, and what power has he ?
 A. He is the Bishop of *Rome*, the successor of *St. Peter*, and head of Christ's Church on earth.

Q. When did Christ make *St. Peter* head over his church ?

A. When he said to him after his resurrection : *Feed my lambs : Feed my sheep, (John xxi. 15, 17.)* He then gave him power to feed and govern the whole flock.

Q. To what end was the supremacy of *St. Peter* instituted ?

A. That it might descend to his successors to keep peace and unity in the church of God to the end.

Q. Where did *St. Peter* die ?

A. He translated his chair from *Antioch* to *Rome*, where he died for his Faith.

Q. Did any ever challenge a succession of his supremacy ?

A. No one ever did but those who succeed to his chair, the Bishops of *Rome* ; and their claim has been confirmed by Fathers and General Councils.

INSTRUCTION. We hold then and believe, that as there never was a civil government, but what had a head or supreme power over it to do justice, to make laws and preserve peace and unity ; so in the church the same is equally necessary, that there should be one head over all other prelates to keep order and
 unity

unity therein. All power and authority in both is from God, according to that of St. Paul, *Let every soul be subject to the higher powers : For there is no power but from God, and those that are, were ordained by God,* (Rom. xiii. 1. and 1 Pet. ii. 13.) To obey our lawful superiors both in church and state, is an indispensable duty of Christian morality. *Therefore of necessity be ye subject, not only for fear of anger, but also for conscience sake,* (Rom. xiii. 5.) What more wholesome both to church and state than this doctrine?

Now; as God ever had a Church of chosen people, as well under the Old Testament, as the New, to love and serve him, so he appointed a head over them: as *Moses and Aaron* under the Old law, and *St. Peter* and his successors in the New. This supremacy of *St. Peter* was promised and declared in very remarkable terms, by our Saviour in *St. Matthew*, (xvi. 16.) where this disciple having made a full confession of the Divinity of Christ, he replied to him as follows. *Blessed art thou Simon Barjona, because flesh and blood hath not revealed to thee, but my Father who is in heaven. And I say unto thee, thou art a rock; and upon this rock I will build my Church, and the gates of hell shall not prevail against it: And I will give unto thee the keys of the kingdom of Heaven: And whatsoever thou shalt bind on earth, shall be bound also in heaven: And whatsoever thou shalt loose on earth, shall be loosed also in heaven.*

What he then promised to *Peter*, the same he conferred upon him after his resurrection, viz. jurisdiction over the whole flock, as we read in *St. John*: (xxi. 15. &c.) *So when they had dined, Jesus said to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again the second time,*

time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him a third time, Simon, son of Jonas, lovest thou me? Peter was saddened, because he said to him a third time, Lovest thou me; and he said to him, Lord, thou knowest all things; thou knowest that I love thee: He saith unto him, Feed my sheep.

Here Christ gave to *Peter* the power to feed and govern the whole flock, both the lambs and the sheep. This is none of our private interpretation of the text; but the unanimous doctrine of the ancient Fathers, that our Saviour by these words appointed *St. Peter* the head pastor over his Church on earth; and that his supremacy descends by *divine right* to his successors: And who are his successors, but the Bishops of *Rome*? He translated his chair from *Antioch* to *Rome*, and there he died a martyr under *Nero*, and *Rome* has been the seat of his successors ever since. I never read of any others, but the Bishops of *Rome*, that pretended to succeed to his supremacy; who indeed has any title to it besides.

The Fathers and Councils have unanimously acknowledged the supremacy of *St. Peter*, and his successors the Bishops of *Rome*: Noted is the saying of *St. Jerom*: "*Among the twelve one is chosen, that a head being appointed, the occasion of schism might be taken out of the way.*" (*Cont. Jovin. l. i. c. 14.*) The first was *St. Peter*; and after him all his successors: In fact, has he not been succeeded by a visible succession of above 240 Bishops of *Rome*, acknowledged as supreme Pastors of the Church down to our times? It would be endless to cite at length all the ancient Fathers, who have attested the supremacy of *St. Peter* and his successors; but we may save ourselves that trouble: The *Centurionators* of *Magdeburg*, rigid *Lutherans*, have done it to

our hands : They have in their Annals cited the Fathers both Grecians and Latins, and censured them for their doctrine of the supremacy of St. Peter, and of the Bishops of Rome his successors ; which is at least owning the fact, that the ancient Fathers of the primitive Church did unanimously teach that doctrine ; the same which Roman Catholicks now defend : (See Cent. 4. Col. 125. 555. 556. and 558. Cent. 3. Col. 84. and 85. Cent. 5. Col. 774. 777. 778. 779. 781. 782. and 823.

In the fourth Council of *Lateran* under *Innocent III.* with the consent both of the Grecian Bishops and Latins, a decree passed : “ That the Church of “ *Rome*, by the disposal of the Almighty, holds the “ principality of ordinary power above all others, “ as being the Mother and Mistress of all faithful “ Christians.”

The decree of the Council of *Florence* is as follows :

We define that the holy Apostolical see and the Bishop of Rome holds the Primacy over the whole world. And that he is the successor of St. Peter, Prince of the Apostles, and true vicar of Christ, and head of the whole Church, and the Father and Doctor of all Christians. And that to him in St. Peter was given by our Lord Jesus Christ a full power to feed, and rule, and govern the Universal Church.”

The supremacy of the Bishop of *Rome* may be also clearly seen in the privileges, which he always enjoyed in the Church, and which are competent to none but the supreme Pastor.

First ; That all Bishops throughout the Christian world, who find themselves aggrieved by their ecclesiastical Judges, whether Provincial or National Synods or Patriarchs, may have recourse by appeal to the Bishop of *Rome* ; this alone shews that he has

ever

ever been acknowledged by the Church as supreme Pastor.

Secondly ; That in all disputes arising concerning matters of Faith, that part of Christians, which has adhered to the Bishop of *Rome* and the Apostolick See, holding communion with him, has ever been accounted Catholick and Orthodox ; and that part dissenting from him, heretical or schismatical.

Thirdly ; That nothing concerning Faith can be decreed and defined, so as to make such decree effectual to the Universal Church, without the consent and confirmation of the Bishop of *Rome* : All which is a full proof that he has the government of the whole flock ; as other prelates only have of their own diocese or province.

In a word ; as the Church of Christ is a spiritual body diffused in many nations, and under many temporal Princes, to which an uniformity in Faith and Worship is absolutely essential ; it is necessary there should be one supreme Pastor in such a body, for uniting all national Churches in one Universal Church, they being all bound in duty to the profession of one and the same Faith. And if it be found necessary in every patriarchy, in every national Church, and metropolitical province, to have their patriarch, their primate, their metropolitan, to keep order and unity therein, and prevent schism ; how much more necessary for the same end to have one head in the Universal Church ? For how can the members of the Church dispersed in so many several nations and kingdoms be kept in unity, unless some head, some supreme Pastor have authority over them all ? Since therefore God would have one Catholick Church throughout the world, it was necessary he should appoint one head. In effect he did appoint one in the person of *St. Peter*, and prayed for him *that his Faith might not fail* :

fail: But the supremacy of St. *Peter*, established by Christ for the well governing of his Church, was not to die with *Peter*, no more than the Church was to die with him, but to descend to all his successors, to *feed, rule and govern* the flock, as long as the Church shall endure, to the end of the world. Hence, the Fathers and Councils, and all faithful Christians, have ever acknowledged the supremacy of St. *Peter* still surviving in his successors of *divine right*.

Yet the Roman Catholick Church never defined, that the Pope has authority to depose princes, or dispense with our allegiance to lawful sovereigns; or to license subjects to take up arms against them. In the decree or definition of the Council of *Florence* for the Pope's supremacy, as above cited, there is no mention of any such deposing power, neither in the Creed of *Pius IV.* or in any other Creed used in the Roman Catholick Church. On the contrary, that Church constantly teaches our Saviour's command, *Render to Cæsar what belongs to Cæsar*. The Pope is supreme in *Spirituals*, but not in *Temporals*, except in his own principality. The Pope may interdict and excommunicate princes, even Cæsar himself; but it is no part of our Catholick belief, that he can deprive them of their thrones.

EXHORTATION. As the obedience of our will is a duty necessary to the keeping God's commandments, so is the submission of our understanding and judgment to make us true believers, true and perfect members of his Church. *Obey your prelates, and be subject to them*, (Heb. xiii. 17.) As the neglect of the first is the overthrow of innumerable souls, following their own and disregarding the will of God; so is the latter the destruction of many, by following their own private judgment contrary to the will of those whom God has placed over them.

This

This disobedience is the mother and nurse of all *infidelity* and *heresy*. O! my soul, how often have you been taught to be obedient to the higher powers both in Church and State, neither of which can subsist without such our obedience!

Our obedience is what the law of God requires to both: *Obedience is better than sacrifice.*

Now, as God has placed a chief primate or head over his whole Church, we are all called upon for our obedience to him in *spirituals*. If by the divine law we are obliged to obey our ordinary prelates, and be subject to them; how much more to be subject to him, who is our prime and chief prelate? I mean the *Pope*, the successor of St. *Peter*, as all true Christians have ever held. O! remember that divine saying of Christ to *Peter*, *To thee I will give the keys of the kingdom of heaven: And whatsoever thou shalt bind on earth, shall be bound also in heaven: And whatsoever thou shalt unbind on earth, shall be unbound also in heaven,* (Matth. xvi. 19.)

C H A P. VIII.

On the Seven Sacraments.

By the Grace of God I am what I am, (1 Cor. xv. 10.)

2. **W**HAT is grace?

A. 'Tis a free gift of the divine bounty, to enable us to do good, and avoid evil, the evil of sin.

2. Where does God liberally bestow it?

A. In the holy sacraments, which never fail to give grace to those who are duly prepared to receive them.

2. How many are the sacraments of the new law?

A. They are seven in number.

2. Are

Q. Are all the seven to be held as sacraments of Christ's institution?

A. Yes: They have been held as such by the Latin and Greek Church, in all past ages, down to us.

Q. To what end were they instituted?

A. To sanctify all states of life.

Q. Which are the most necessary to salvation?

A. *Baptism* and *Penance*: These are called the *Sacraments of the dead*, as restoring them to the life of grace: And the holy Eucharist, as preserving the spiritual life in our souls.

Q. And are not the other sacraments also necessary?

A. They are all necessary, tho' not all necessary to every one: (Council of Trent, Sess. 7. Can. 4.)

INSTRUCTION. As we are all born so helpless of ourselves, and in a constant need of divine grace to assist us in every state of life to perform well our duties; where has God provided us with greater helps, than in the seven sacraments, as so many fountains of grace derived from the passion and merits of Christ? It is by them all justifying grace is begun in our souls, either increased, or recovered when lost: (Coun. Trent, Sess. 7. proemium.) If we were destitute of these, we should be deficient in all the good required of us: As St. Paul teaches: *Not that we are sufficient of ourselves, even to have a good thought as from ourselves, but our sufficiency is from God*; (2 Cor. iii. 5.)

The sacraments of the new law were all instituted by Christ our Lord, and are neither more in number, nor fewer, than seven: viz. *Baptism*, *Confirmation*, *Eucharist*, *Penance*, *Extreme Unction*, *Holy Order*, *Matrimony*, (Council of Trent, ibid. Can. 1.) So the Council of Trent defines, and the Church has ever believed.

It is true, we do not find the determinate number of them set down in Scripture as in a Catechism; yet we find in the New Testament seven sacred Rites of divine Institution, as outward signs of invisible grace, to be administered for ever in the Church; and these are the seven sacraments which we profess.

The same number and the same sacraments are specified in the General Councils of *Florence* and *Trent*, in opposition to some modern hereticks, who began to dispute and deny the divine institution and efficacy of some of them: For the Church does not commonly call her Councils, and proceed to definitions in matters of Faith, till her dogmas are opposed by some heresy. All the sacraments are not of equal necessity for all: But there are two held as most necessary to salvation: *Baptism* and *Penance*: For these two confer justifying grace for remission of sins, without which the soul cannot be saved; and therefore, these two are called *the sacraments of the dead*, that is, of such as are *dead in sin*, and are restored to the life of grace by these sacraments. The others confer an increase of grace, and are called *the sacraments of the living*, because they are only to be administered, to such as are in the state of grace, and living to God. Of these the holy *Eucharist* is the most excellent, as containing Christ himself really present therein, who is the fountain of grace, the most precious and profitable food of Christian souls, and the great preservative of their spiritual life: *If any one shall eat of this bread, he shall live for ever*: And, *the bread which I will give is my flesh for the life of the world*, (Jo. vi. 52.) In a word, the seven sacraments are necessary to sanctify all states of life, and to confer grace upon us the better to fulfil the duties required therein.

EX-

EXHORTATION. O ! Christian soul, return thanks to God for all the blessings and graces you daily receive through the passion, death, and merits of *Christ* : chiefly for those divine fountains of grace given you in the seven sacraments. Bear a due veneration, and have a great faith in them, as being instituted by *Christ*, and affording a never-failing help and benefit to all who receive them worthily, and with due preparation. As you are not able to do any good of yourself without the help of divine grace, apply to them as your respective state and wants require.

O ! how miserable would you be without *Baptism* ; for ever debarred entrance into heaven ! Or what dangers of damnation exposed to without *Penance*, without a due reconciliation to your offended Maker after your manifold sins and frailties ! In what starving condition would your souls be in, without the divine food of the holy *Eucharist* ! How shall you withstand the many persecutors of your faith and virtue in this wicked world, without the strengthening grace of the *Holy Ghost* given you in the sacrament of *Confirmation* ! How can you think of dying without the divine comfort and last remission of sins which God gives you by *Extreme Unction*. How can the ministers of the Church have power to do such holy offices as produce supernatural effects in our souls, unless they receive that power from God by *Holy Order* ! Or, how shall married persons be happy in their difficult and burthenful state, without a special grace and blessing given them by the sacrament of *Matrimony* ! Thus has God provided divine help for all states in the Church, and for all the members in it, from our coming into the world, till our departure out of it by death.

C H A P. IX.

The holy Eucharist.

Take ye and eat; This is my Body, (Math. xxvi. 26.)

Q. WHAT is the holy Eucharist.

A. 'Tis the body and blood of *Jesus Christ* really present under the species of bread and wine.

Q. How do you prove that the body and blood of *Christ* are really present in this sacrament?

A. By the word of God, as expounded by the divine authority of the holy Catholick Church.

Q. Was the real presence always held?

A. Yes: It was held by all Christians in the primitive Church; by the ancient Councils and Fathers; and never called in question for many ages.

Q. Were there not many, who have opposed it in latter times!

A. Yes: In like manner many opposed the *Divinity* of *Christ* and the *Holy Ghost*. Those who oppose the real presence as held by Catholicks, are at a loss to determine what they are to believe of this great sacrament.

Q. How so?

A. Some of them hold that the body and blood of *Christ* is present *in figure only*, as *Zwinglius*. Others, that it is present *by its virtue*, as *Calvin*. Others *by Faith*, as the *Church of England*. Others *together with the bread and wine*, as *Luther* maintained.

Q. How did the Church define against them?

A. That the whole substance of bread, by consecration, is changed into the substance of the body of *Christ*; and the whole substance of wine into his blood: which change is fitly and properly by the Catholick Church called *transubstantiation*. (Council of Trent, Sess. 13. cap. 4.)

Q. But

Q. But is not this making a new article of Faith?

A. No: It is only an explanation of the truth of the mystery, as it was always believed.

INSTRUCTION. As all the revealed mysteries of Faith are above our comprehension; yet Reason as well as Faith teaches us to assent and firmly believe them all, upon the authority of God the revealer, and his Church, the Teacher of them: As we believe the world was made out of nothing by his only word *Fiat: Let it be made*; and that the dead shall rise to life at the very call; *Arise ye dead, and come to judgment*: So we believe the mystery of the holy Eucharist upon his word: *This is my body: This is my blood*. The holy Catholick Church, which was taught and instructed by the Apostles, so expounding it as we believe it. God requires not your comprehension of the mystery, but your Faith; and has pronounced those happy who *have not seen, and yet have believed*, (Jo. xx.. 29)

The wonderful miracle of the loaves and fishes, seems to have been wrought by Christ, to prepare and dispose the minds of his disciples to the belief of this divine mystery, which soon after he laid open to them in these words, *I am the living bread, who came down from heaven. If any one shall eat of this bread, he shall live for ever*, (Jo. vi. 51, 52.) But what was the bread, which they were to eat? He tells them in very plain words: *And the bread, which I will give, is my own flesh, for the life of the world*. (Jo. vi. 52.) The Jews wrangled and said, *How can this man give us his flesh to eat?* (ver. 53.) Here we see the unbelieving Jews were the first that doubted of the real presence. And what answer did he make to them? How did he go about to explain his words? Not in a *figurative sense*, but confirms what he had before taught in such a sense, as plainly implies a real presence of his body and blood

blood in this sacrament. Jesus therefore said to them ; *Amen, Amen, I say to you, unless you shall eat the flesh of the Son of Man, and shall drink his blood, you shall not have life in you, (ver. 54.) He that eateth my flesh, and drinketh my blood, hath life eternal, and I will raise him up to life at the last day. For my flesh is meat indeed, and my blood is drink indeed, (ver. 55, 56.)*

This truth he also revealed at his last supper, when he first instituted this great sacrament. Hear his words : *As they were at supper, Jesus took bread, and blessed it, and brake it, and gave it to his disciples, and said, Take ye, and eat, This is my body. And taking the cup, he gave thanks, and gave it to them, saying, Drink ye all of this ; For this is my blood of the New Testament, which shall be shed for many for the remission of sins, (Matth. xxvi. 26, 27, 28.)*

As they were eating, Jesus took bread, and blessing, he brake it, and gave it to them, and said, Take ye, This is my body. And taking the cup, giving thanks, he gave it to them, and they all drank thereof, and he says to them, This is my blood of the New Testament, which shall be shed for many, (Mark xiv. 22, 23, 24.)

And taking bread, he gave thanks, and brake it, and gave it to them, saying, This is my body, which is given for you : Do ye this in remembrance of me. Also the cup after he supped, saying, This is the New Testament in my blood, which shall be shed for you, (Luke xxii. 19, 20.)

The same truth is clearly and fully delivered by St. Paul, writing to the *Corinthians* about the use of this sacrament, who at the same time declares he had received his doctrine from Christ himself.---*For I received of our Lord what I delivered to you : That the Lord Jesus, the same night he was betrayed, took bread : And giving thanks, he brake it, and said, Take ye, and eat :*

eat : This is my body, which shall be delivered for you : do ye this in remembrance of me. As also the cup, after he had supped, saying, This cup is the New Testament in my blood ; do ye this, as oft as ye shall drink it in remembrance of me, (1 Cor. xi. 23, 24, 25.)

It cannot be denied, but the written word in these texts is clearly expressive of a *real presence* ; and that the denying of such a *real presence*, as Catholicks hold, cannot stand together with the plain, obvious, literal sense of God's word. Therefore, those who deny the *real presence*, contend, that the words of Scripture above cited, are to be taken, not in a *literal*, but a *figurative sense* ; and that the Eucharist is the body and blood of Christ in *figure only*, and to be taken by the receivers, only as a bare remembrance of his death. If we ask them, by what authority they forsake the literal sense of God's word, and turn so many plain texts of Scripture to a figure ; they have no answer to make, but that it is their *Opinion*, and the private judgment of their Sect, that such is the true sense of Scripture.

Catholicks on the contrary, take the texts of Scripture above cited, in the obvious literal sense, and believe it as a prime article of their Faith, that the body and blood of Christ are truly, really, and substantially present under the species of bread and wine in this sacrament, and that by the Consecration, a conversion or change is made of the whole substance of the bread into the body ; and of the whole substance of the wine into the blood of Christ. If any one ask the reason of this our belief, or why we follow this interpretation of Scripture ; be it known to all, that we do not follow our *private Judgment* herein, but the authority and doctrine of the whole Catholick Church and General Councils, which have clearly defined it. Their authority in thus expounding Scripture, ought to be decisive of

this controversy, as well as of the controversy of the *Trinity* and *Incarnation* against former heresies. It is true, the word *Transubstantiation* and *real presence* is not found in Scripture; neither is the word *Consubstantial*, or *Trinity*, or *Incarnation*, to be found there; 'tis sufficient that the sense is there; of which the holy Catholick Church is the Judge by authority from God, not *private Reason*. None but infidels will deny, but God can change one substance into another, as he did the water into wine at the marriage of *Cana*: so when he said, *Take, eat, this is my body*; he by the same omnipotent word changed the substance of bread into the substance of his body: but it is a great misfortune, as well as a great fault, to want Faith.

EXHORTATION. O! Christian soul; how much are you bound in gratitude to venerate and adore this divine mystery, while the outward sign is so visible, the signification so plain, and the institution of it so manifest! For why was the Eucharist instituted and given to us under the forms or species of such things as we eat and drink; but to signify that Christ, really present in this sacrament, is the food of souls? O! dive not into this or any other mystery of Faith; for nothing can perplex the mind more, than a vain search into them by human reason: they are not the proper object of reason, as being above the sphere of human reason. As God has pronounced the word, *This is my body*; take it in that sense the Church in all former ages ever understood it. The Church was instructed from its foundation in this, as well as all other mysteries of Faith, by the Apostles.

SECT.

S E C T. II.

Objections against the Eucharist answered.

2. **W**H Y may not the words, *This is my body*, be taken in a figurative sense? Are there not many figurative expressions in Scripture?

A. There are: But that is not a sufficient reason why those words; *This is my body* should be taken in that sense. The *figurative sense* is not only contrary to the belief of the holy Catholick Church, but to the Lutherans also; that is, to the greater part of Protestants.

2. Why then is the Eucharist in Scripture so often called *bread*?

A. Because it has the outward appearance or species of bread; and really is the *bread of heaven*.

2. How can the same Body of Christ be in many places at one time?

A. By the omnipotent power of God.

2. Am I not to believe my senses? my senses report, that the bread and wine still remain in their natural substance after consecration.

A. Your senses only report, that the outward species of bread and wine still remain: at the same time Faith and Revelation teaches, that the substance of them does not remain, but is changed into the body and blood of Christ: So your senses are not deceived, but perceive their proper object, which is the outward species of things.

INSTRUCTION. Many are the objections of the incredulous to annul the Faith of the *real presence*; but as they are grounded upon *private Judgment* and uncertain interpretations of Scripture, they ought to have no weight with a well instructed Christian, who knows that he is commanded in such matters of Faith, to hear and obey the unerring Church of Christ. Who has given you authority to expound

these texts of Scripture according to your *private Opinion*? Private interpretation of Scripture never was allowed in the Church of God, neither under the Old Testament nor the New; but under the Old law, was punished with death. (Deut. xvii. 12.)

Altho' some expressions in Scripture are *figurative*, as in parables; it is no consequence that the words of Christ, *This is my body*, *This is my blood*, are figurative: he was not then speaking in parables, but instituting a great sacrament upon which our salvation depends; which was necessary for the world to know; and which could only be known from his words; it was not then a time to speak in figures and parables, but plainly: Accordingly, his words are plain, and had led all the Christian world before the reformation, into the belief of the *real presence*; and the Catholick Church in all ages past, ever understood them in that sense; and indeed most of the Protestants; as is demonstrated by a learned Protestant writer in a treatise entitled, *Reasons for abrogating the Test*. The authority of the holy Catholick Church is a sufficient argument with the well instructed, not to give ear to the *figurative sense*: If you require further arguments, it is because you do not believe the Church; and of such Christ has pronounced, *He that believeth not shall be condemned*. (Mark xvi. 16.)

But if you must have other reasons, you shall have them from Luther, he cannot be suspected of partiality to the Roman Catholick belief. "To
 " turn, says he, such plain words of Christ to a
 " figurative sense, under pretext that there were
 " figurative expressions in other places of Scripture,
 " was to open a way whereby the whole Scripture,
 " and all the mysteries of our salvation might be
 " turned to figures. The same submission therefore
 " is required here, wherewith we receive the other
 " myste-

“ mysteries, without attending to human reasoning,
 “ or the laws of nature, but to Jesus Christ and his
 “ word only. Our Saviour spoke not in the insti-
 “ tution, either of Faith, or of the Holy Spirit, but
 “ said, *This is my body*; and not, that Faith was to
 “ make you partakers thereof: what Christ spoke
 “ of, was not a mystical eating, but an oral eating.
 “ 'Tis true, Faith ought to be there to make it pro-
 “ fitable; but to shew that even without *Faith*, the
 “ word of Jesus Christ had its effect, you need only
 “ to consider the communion of the unworthy:
 “ *He that eateth and drinketh unworthily, eateth and*
 “ *drinketh judgment to himself, not discerning the body*
 “ *of our Lord.* (1 Cor. xi. 29.)

From which words Luther proving, that the true body of Christ, and not *in figure only*, is present in this sacrament independently of the Faith of the receiver, he then declares those to be impious, who hold it is his body in *figure only*, by affronting Christ not in his gifts, but immediately in his own person. (See the history of the *variations*: vol. I. l. 2. numb. 30.)

In a word, Christ did not say, *This is my body in figure*, but absolutely, *This is my body*: and, *My flesh is food indeed*: and, *My blood is drink indeed*: Nor did his Apostles, nor Judas himself object against it. No General Council, Fathers, or Church, ever understood his word otherwise than in the literal sense in the primitive ages. *Berengarius* with his followers about the middle of the eleventh century, was the first that taught publicly against the belief of the real presence, and endeavoured to raise a sect against it; pretending, as some Protestants (or rather Presbyterians) do in our days, that it is his body in figure only, and a bare remembrance of his death. But this error of *Berengarius* and his followers, was condemned in no less than eleven councils of bishops,

and at last retracted by himself; and his heresy, like others, had no other consequence but to make the truth triumphant; and the doctrine of the real presence and transubstantiation, was clearly defined at the beginning of the thirteenth century in the fourth Council of Lateran; and afterwards in the General Councils of Florence and Trent.

But is it not expressly said, *Do ye this in remembrance of me?*

Very true: but these words do by no means exclude a real presence: on the contrary; those who hold the *real presence*, when they receive this sacrament, they cannot but feel a much more lively remembrance of his last supper and death, than those who only take bread and wine in memory of him. These words *Do ye this in remembrance of me*, only inform us of the end for which we are to receive this sacrament; viz. as a perpetual commemoration of his death; but they are not an explanation of the foregoing words, *This is my body*; nor do they alter their natural meaning: Hence, it is remarkable, that two of the Evangelists, Matthew and Mark, have in their gospels quite omitted those words, *Do ye this in remembrance of me*: would they have omitted them, if they believed them to be a necessary explanation of the words, *This is my body*?

But why is the Eucharist so frequently called *bread* in Scripture? I answer, that it is also so called in the Roman Missal itself, even after consecration; *panem sanctum vitæ æternæ*; for which several good reasons are assigned: first, because it really is *the bread of heaven, the bread of Life*: secondly, because it still retains the species of *bread*, and therefore is called *bread*, as angels appearing under the outward species of men, are in Scripture called men. Finally, it is called *bread*, because it was made from bread; as man is called *dust*, because he was made out

out of dust: *Dust thou art, and into dust thou shalt return.* But lest this expression of *bread* should lead us into mistake; Christ himself, at the same time he calls it *bread*, tells us what this bread is: viz: *The bread which I will give, is my own flesh, for the life of the world.* (Jo. 6. v. 52.)

If any one ask, how the species of bread and wine can remain without the substance? surely none but an infidel will deny, but this may be done by the same power of God, which has so often made angels appear under the species of human bodies, when the substance of human bodies was not there.

Still the incredulous is not satisfied, but objects once more, that it does not seem possible, how the same body can be in many places at once.

But those Protestants who make this objection, should reflect, that their brethren-reformers the Lutherans, all believing the *real presence*, have this objection to answer as well as Catholics: As also those who believe with the Church of England, That *the body and blood of Christ is verily and indeed taken and received by the faithful in the Lord's Supper*; which of consequence must needs be in many places at once in their Easter communions. But let the Protestant learned bishop Forbes give the answer to this objection. "Many Protestants, says he, too boldly
"and dangerously deny, that God has power to
"transubstantiate the bread into the body of Christ.
" 'Tis true, all own that what implies a contradiction, cannot be done. But because in particular
"no body knows certainly, what is the essence of
"every thing, and consequently, what implies a
"contradiction, and what not; 'tis without question
"a rashness in any, to put limits to God's power. I
"approve the opinion of the divines of Wittem-
"burgh, who assert the power of God to be so
"great, that he can change the substance of the
"bread

“ bread and wine into the body and blood of Christ.”

“ And if he can make the change at one time, so also

“ at another in the same sacrament. (Forbes de Euch.

l. 1. c. 2.) The question is not, whether we comprehend this mystery of our faith, but whether it is revealed. Now it cannot be denied by any man of candour, that we have full as good grounds in Scripture, Universal Tradition, and the authority of the Church, to believe the real presence, as for the Trinity and Incarnation, or any other mystery of the Christian Religion. The mystery then being revealed, vain philosophy must be silent.

But must I not believe my senses? It appears to all my senses, and to the senses of all, that the bread and wine after consecration, *still remain in the natural substances* of bread and wine.

This may seem plausible to the unlearned ; but it is false philosophy: The truth is, that the sensible qualities, or outward species of things, not the substance of them, are the objects of sense: These still remain in the Eucharist after consecration; so your senses are not deceived, but perceive their proper object. But must we not conclude, you'll say, that where the sensible qualities, or accidents, or species of things are, there also is the substance under them; otherwise, we can never know by our senses where the substance of things is? therefore, as the species of bread and wine still appear in the Eucharist after consecration; we have a right to conclude, that the substance also of bread and wine is there?

In answer hereto, so far may be granted, that where our senses perceive the accidents, or species of things, we rightly judge the things to be there, unless we have certainty to the contrary, as we have in the present case: For faith and revelation assure us, that in the Eucharist, the substance of bread and wine is not there: If after this you persist, that the substance of bread
and

and wine is there, because your senses perceive the species of bread and wine still remaining after consecration; 'tis not your senses, but your infidelity deceives you. So the Disciples who saw Angels at the sepulchre of Christ under the species of men, if they had believed their senses more than revelation, which assured them that those who appeared, were angels, and not men, they had indeed been deceived, not by their senses, but for want of faith.

EXHORTATION. O! my soul, renew again your faith of the omnipotent power of God, shewn forth in the many wonders contained in the holy Eucharist. 'Tis a work of infinite wisdom; a work of infinite goodness; a work of infinite power; no wonder then that it is wonderful! At the same time, there is no truth clearer in Scripture and tradition. The sermons and other tracts of the ancient Fathers both Grecian and Latin, are fully expressive of it. All the ancient liturgies both of the Eastern and Western Church, are as clear for the real presence and transubstantiation as the Roman Missal itself. Let learned protestants read them, and believe their own eyes. The General Councils of the Church define it in the same sense, and in the same words in which Roman Catholicks at this day profess it. It was never impugned but by Zwinglians and Presbyterians, and by a sect of unbelievers in the eleventh century. Would God suffer his Church to fall into so grievous an error, (as is pretended) and remain so long therein, against this prime sacrament of the Christian law, and so frustrate the covenant made with her, *When he, the Spirit of truth, shall come, he shall teach you all truth,* (Jo. xvi. 23.) Is not the whole Catholick Church, to which this promise was made, to be depended on before a few straggling members revolted from her Faith?

O then, let the authority of God's word expounded by his holy Church, support your belief against

all temptations: Let not *Sense*, but *Faith* direct you to judge of this divine mystery, which is not an object of your senses, but of Faith: *Faith comes by hearing*, not by sight: *It is the belief of things that do not appear.* (Heb. xi. 1. & Rom. x. 17.)

S E C T. III.

On Communion in one Kind.

He that eateth this bread shall live for ever.

(Jo. vi. 58.)

Q. I CANNOT reconcile myself to your practice of receiving the sacrament in one kind; why is it not taken as Christ instituted?

A. Whether we receive in one kind or both, we fully answer the end of the institution.

Q. But does not Christ command all to receive in both kinds?

A. No: his command at the last Supper to consecrate and receive in both kinds, only reached to the apostles and to the priests, whose office it is to offer the Eucharistick Sacrifice, which cannot be done without consecrating and receiving in both kinds

Q. How far does the command extend to the priests in private communion?

A. No further than to the rest of the faithful.

Q. Is not communion in both kinds frequently mentioned in Scripture?

A. Yes: And there is also mention made as frequently of communion in one kind: *This is the bread descending from heaven, that if any one shall eat thereof, he may not die,* (Jo. 6. ver. 50). *If any man eat of this bread, he shall live for ever,* (ver. 51). *He that eateth this bread, shall live for ever.* (ver. 58.)

INSTRUCTION. The holy Catholick Church, which received from Christ the whole power and authority of teaching the truth of his gospel, has de-

decreed in two General Councils, that of Constance, and that of Trent, that it is sufficient to receive in *one kind*; seeing we believe that Christ himself is really present in this sacrament, and received under each kind: And as the grace of this sacrament is wholly derived from Christ therein really present, who is the fountain and cause of all grace to us; it cannot be doubted by any one who has a right Faith in Christ, that the same and as much is received under one kind as both. And thus it is easily understood, that communion in one kind does fully answer the end of the institution. For what is the end of the institution of this sacrament, but that by approaching to it and receiving it, we may receive Christ, who is the food of souls, that he may preserve life in us, till soul and body arrive to life everlasting? Now Christ being alike present under the species of bread, as under the species of wine; whether we receive in one kind or both, we receive the same spiritual and immortal food of our souls, and all the grace essential to this sacrament.

Well: but since Christ commanded all to receive in both kinds, you cannot, as you say, but think yourselves wronged to be thus defrauded of the cup: Did not he say to all, *Drink ye all of this?*

This our adversaries mistake: That command, *Drink ye all of this*, was not given to the laity. Christ at the last Supper gave two commands, both of them directed to the Apostles, and in them to the priests, not to the laity. The first is contained in these words, *Do ye this in remembrance of me*; whereby he gave a command, and also power, to consecrate in both kinds, which is not the office of the laity but of priests. The second in these words, *Drink ye all of this*: whereby he commanded them to communicate in both kinds as often as they shall consecrate: Now as the first command of consecrating in both kinds, was given only to the

the priests as is evident; and not to all the Christian people, without distinction of clergy and laity; upon what grounds are you so confident, that the other command, *Drink ye all of this*, was directed to all the faithful, any more than the command of consecrating expressed in the words, *Do ye this in remembrance of me*; whereas, it is clear our Saviour in both spoke to none but the Apostles? It is certainly therefore very wrong, in these our private interpreters of Scripture, to apply to all the laity the command of our Saviour directed only to the Apostles at the time he made them priests, and gave them power to consecrate the holy Eucharist; for with as much reason they may pretend, that he gave the laity power to *forgive sins*, and *administer baptism* in ordinary, and preach, when he said to his Apostles, *Whose sins ye shall remit, they are remitted unto them*; and when he said to them, *Go ye, and teach all nations, baptizing them*.

Now, as to the command, *Drink ye all of this*; it is constantly fulfilled by bishops and priests of the Catholick Church, as often as they consecrate and offer the Sacrifice. But in private communions they receive as the laity, in one kind under the form of bread. Can it be thought they intend hereby to *defraud themselves of one half of the sacrament*?

In a word, it was the practice in the primitive Church, for the laity to communicate sometimes in *both kinds*, and sometimes in *one*: In public communions they did commonly (tho' not in all places) communicate in *both*; in private communions, in *one*. The learned part of our adversaries know what I here assert to be true; and the same may be easily proved beyond reply. This shews that the primitive Church, which was taught and instructed by the Apostles in all matters of Faith and sacraments, knew of no divine command for all the laity to receive in both kinds,

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There are statutes and injunctions in the reformed Churches themselves, to administer the communion in *one kind*, to such of their people as have an antipathy to wine, which is fairly owning, that it is not *contrary to the institution and command of Christ*; for if it were, it would be not only a *half sacrament*, but a *whole sacrilege*, not to be dispensed with by the ordinance of any Church, or the act of any state.

As to the frequent mention in Scripture of communion in *both kinds*, there is also much mention therein of communion in *one*; from whence, neither you do rightly infer, that the laity communicated always in *both*; nor we, that they communicated always in *one*: But the only right inference is, that they communicated sometimes in *one*, and sometimes in *both*; it being usual in writers, to mention the manners and customs of their times, as they were commonly done.

To conclude; Is it not strange, that a set of obscure men, Luther, Calvin, and their followers, without mission or authority from any lawful superior, should be more knowing and clear-sighted in this and other divine matters, than our primitive ancestors, and should now see things wholly unseen in all ages before?

EXHORTATION. O Christian soul! as you believe and submit to all truths taught by the holy Catholick Church; be you also obedient to this point of her doctrine and discipline, grounded on the same authority and antiquity.

As then you believe the body and blood of Christ, even Christ himself, is truly present under each kind, and life promised to the receiver of either; follow the present practice of the Catholick Church; authorised by the decrees of General Councils. Prepare yourself to a holy communion in *one kind*. O! receive
this

this bread of heaven, remembering the word of Christ, *that he who eateth thereof may not die.* Adore your blessed Jesus equally present in *one kind* as in *both*, and therefore cannot fail to produce the same fruits and effect in your soul.

But no wonder those are in an error about the manner of receiving this sacrament, who are in an error about the sacrament itself, and neither believe the body and blood of Christ is received, neither in *one kind* nor *both*. Let them first believe the real presence with all orthodox Christians throughout the world and true faith will open their eyes, to see that the sacrament is entire in either kind, Christ being entire in each. Luther indeed held, that only the body of Christ is present together with the bread, and only the blood of Christ with the wine, which is putting him in a real state of death ; in which absurd system it would indeed be consequent, that there is not as much present in one kind as in both. But as one absurdity follows the other, we must renounce both, and thank God that has enlightened us with the true faith, whereby we know there can be no separation of the body and blood of Christ since his resurrection ; nor separation of his Divine Person, and his human Nature, since his Incarnation ; and therefore he is entire in each kind in this adorable sacrament.

When therefore you are present at the sacrifice, raise up your heart to *both kinds*, and join with the priest in commemorating the death and passion of our Lord : O ! think how his body was crucified, and his blood shed for you ! Abhor that vain and arrogant doctrine, which teaches that Christ is only present in the Eucharist *in figure*, like former hereticks, who held that he was only *in figure* upon earth before his passion, and not *truly* and *substantially*. Confess him really present under each kind, and adore him as your Lord and your God : *Ah ! my Lord and my God.* (John xx. 28.

S E C T. IV.

The Eucharist a Sacrifice.

Do ye this in remembrance of me. (Luke xxii. 19.)

Q. WHAT is the Mass?

A. 'Tis a sacrifice or offering of the body and blood of Christ, under the species of bread and wine.

Q. By whom was it instituted?

A. By Christ at his last supper.

Q. To what end was this done?

A. That the sacrifice of the cross might be daily represented before our eyes, and the memory of it ever continue; and that the blessed fruits thereof might be continually imparted to us.

INSTRUCTION. Religion is the worship of God, and this duty we fulfill in the most essential manner, by offering sacrifice to him, in acknowledgment of his supreme being, and dominion over us and all creatures. For this reason, under the law of nature, before a written law was given, God was worshiped publicly by sacrifice, by his servants and adorers, the ancient Patriarchs and their Families; Abel, Enos, Noe, Abraham, Job, Melchisedeck, who always believed that sacrifice was a necessary worship, and that it could not lawfully be offered to any other but the true God, as the law of Moses afterwards plainly taught: *He that sacrificeth to the gods shall be put to death, to any other but to the Lord only. (Exod. xxii. ver. 20.)*

Under the law of Moses, three kinds of sacrifice were appointed to be offered by the priests of that law, viz. the *Holocaust*; the *Sin-offering*; and the *Peace-offering*. But these sacrifices were only types and figures of another sacrifice to come, and were not adequate to the majesty of God. At length then Christ

Christ coming, and finding in the world no offering pure enough to be offered to God, he offered himself once on the cross, and by his institution and command, is daily offered on the altar. Then all the sacrifices of *Aaron*, the *Holocausts*, the *Sin-offerings*, and the *Peace-offerings*, which were but types of this, were to cease, and the only sacrifice of the Mediator to remain; in which all perfection is found, that can be as well in the sacrifice as in the sacrificer: now, that this sacrifice may never cease, the priests are commanded to do what Christ did at the last supper so to *announce the death of the Lord till he cometh*, (1 Cor. xi. 26.) Thus the sacrifice of the cross and the altar has fulfilled in truth, all that was figured by the ancient sacrifices; this one answering the end of them all; as being the most perfect *Holocaust* of divine love: The true *Peace-offering*, and *propitiation for sin*; and the most acceptable *thanksgiving* that can be offered to God for all his benefits.

This daily sacrifice was plainly foretold by the prophet Malachy, in these words: *My will is not with you, saith the Lord of hosts, and I will not accept an offering at your hands: for from the rising of the sun unto the setting thereof, great is my name among the Gentiles. And in every place sacrifice is offered to my name, and a pure offering: because great is my name among the Gentiles, saith the Lord of hosts,* (Malachy i. 10, 11.)

In this prophecy, God rejects the sacrifices of the Jews, and substitutes in their place another pure and holy sacrifice to be offered to his name all the world over among the Gentiles. 'Tis evident, this cannot be the *bloody* sacrifice of the cross, because that was only offered once, and in one place; this which is foretold by the prophet, to be offered *from the rising of the sun to the setting thereof in all places*. What then is this *pure offering*, but the sacrifice of the altar, which

which being the same host that was once offered on the cross, is truly most *pure* and *holy*. This is the pure offering foretold by Malachy, which has been for so many ages offered to *the name of God in every place* by the converted Gentiles. Accordingly, the primitive Doctors of the Church, St. Justin, Iræneus, Tertullian, and Cyril of Alexandria, apply this prophecy of the eucharistick sacrifice, and teach in express terms, that the apostles learned from Christ, to offer this sacrifice throughout the earth. (See Justin. Dial. cum Tryphone. Tertull. con. Marcionem, lib. 3. c. 21. Iron. lib. 4. c. 32. Cyril con. Jud. lib. 2. 12. 16.)

But is it not written, that Christ *offering up one sacrifice for sin, there is no more oblation for sin*, (Heb. x. 12 & 18.)

It is true, there is but *one sacrifice of redemption*, viz. that of Christ upon the cross; God required but once the ransom paid; and this is the sacrifice of redemption St. Paul speaks of, where he says, there is *no more oblation for sin*: the redemption wrought by his sacrifice on the cross was *an eternal redemption*. Yet as his priesthood was not to be extinguished by his death, but ever to continue *according to the order of Melchisedeck*; he left a visible sacrifice to his Church; viz. his body and blood, under the species of bread and wine, which he offered to his eternal Father at the last supper, and delivering it to the apostles to partake thereof, he commanded them, and in them the priests their successors, to offer the same by these words, *Do ye this in remembrance of me*; that so by this offering, his sacrifice on the cross may be daily represented before our eyes, and the memory of it continue to the end of the world: And as in this divine sacrifice of the altar, the same Host is offered as on the cross; well may we believe that it is a truly *propitiatory sacrifice*; and that the remission of sins,

sins, and the fruits of that most wholesome sacrifice of our redemption on the cross, are plentifully imparted daily to all devout adorers by this of the altar; so far is this from derogating from the merit of the other: at the same time, by this divine sacrifice we render supreme worship and due honour to God upon his altars *in all places*, as the prophet foretold; and all the faithful are united in one publick worship. (See Coun. of Trent, Sess. 22. c. 1, 2.)

If our adversaries object, *That every prophecy of scripture is not of private interpretation.*

This we grant; nor do we interpret the prophecy of Malachy, as protestants do, by our *private interpretation*: but in this and other texts of scripture, relating to the eucharist both as a *sacrament* and *sacrifice*, we follow the public interpretation of the church and fathers: "For so the holy Catholick Church ever understood and taught," as the council of Trent observes. (Sess. 22. c. 1.)

As to the fathers, the most eminent protestant writers, after they had diligently examined their writings on this head, at length fairly owned, that these ancient doctors taught the eucharist to be a *sacrifice*, as well as a *sacrament*, to be offered to God all over the world. "It cannot be denied, says Rempnitius, a rigid protestant, but the ancients, when they speak of the celebration of the Lord's supper do use the word *sacrifice, immolation, oblation, host, victim.*" (Exam. Con. Trid.)

Luther also, after an exact scrutiny of the fathers sentiments, at length puzzled how to expound them in favour of his reform, bids farewell to them all in these words: "If there is nothing more to be said, it is safer to deny all, than to grant that the mass is a sacrifice."

To Luther, we may add Calvin, who gives up the fathers to us as roundly as Luther: "I see," says

“ says he, that the ancients also turned this memorial to a different purpose than is suitable to the institution of our Lord; inasmuch as their supper carried the face of I know not what, repeating and renewing of a sacrifice.” (Institut. l. 4. c. 18. & 11.)

The Centuriators of Magdeburgh also, who were *rigid Lutherans*, confess that the primitive Fathers taught this our Catholick doctrine of the Eucharistick sacrifice.

(Cent. 2. c. 4. col. 63) They blame St. Irenæus for teaching this same doctrine. “ Of the Oblation, say they, Irenæus seems to speak improperly enough, when he says, That Christ taught a new oblation of the New Testament, which the Church receiving from the Apostles, offers to God all the world over.”

(Cent. 2. c. 24. col. 63) They likewise blame St. Ignatius Martyr, for the same doctrine.

(Cent. 3. c. 4. col. 83) They censure St. Cyprian for teaching, “ That the priest officiates in the place of Christ, and that a sacrifice is offered to God the Father.”

From the testimonies of all these protestant writers, protestants themselves cannot but conclude, that these most ancient primitive Fathers held the Eucharist to be a sacrifice of divine institution; and what they taught in their dogmatical writings, the same was in practice all over the Christian Church, as all the ancient liturgies at this day extant bear witness. Let but our adversaries inspect, and read over the liturgy of St. James; that of St. Clement; that of St. Basil; and of St. John Chrysostom; that expounded by St. Cyril of Jerusalem; and that by St. Ambrose; the Armenian; the Coptick; &c. in every one of them they will find a *rule* or *canon* prescribed for the offering this
sacri-

sacrifice of the body and blood of Christ under the species of bread and wine, for the living and the dead, expressed in as full terms as in the Roman Missal. The mass then is as ancient as Christianity: And with good grounds, both from Scripture and tradition, did the Council of Trent define: *That therein is offered to God a true and propitiatory sacrifice both for the living and the dead.* (Sess. 22. Can. 1. & Can. 3.)

EXHORTATION. O Christian, praise God in all his wonderful works, chiefly in the holy Eucharist, which by his institution he has made both sacrament and sacrifice: In the one, to be the sweet food of our souls; in the other, that we may give to God due *adoration* and *thanksgiving*; that we may have Christ present on our altars to *intercede* for us; and to expiate our daily sins. His love and goodness is so great, as not only to yield up his life once on the cross for our redemption; but he would still continue to be our sacrifice on the altar for the sins of mankind, by daily imparting the benefits of his death and passion, to such as are there prayed for and recommended, whether living or dead, by the priest that offers; Christ himself, who is the Host, interceding for them: *Ever living to intercede for us*, as St. Paul says, (Heb. vii. 25.) he is the true Moses, still diverting the scourge of heaven from us.

O think yourselves most happy under such a divine Holocaust! never fail attending thereat; but let it be with a pure heart, with a *contrite heart*; with interior *adoration*, devout *thanksgiving*; and fervent *prayer* and *supplication*; still renewing the memory of his death, which is commemorated in this daily sacrifice, and by which the merits and fruits thereof are plentifully imparted to our souls. Say then, *Lamb of God, who takest away the sins of the world, have mercy on us.*

S E C T. V.

On the Latin Liturgy or Mass in the Latin Tongue.

Q. WHY is the mass and the divine office in your Catholick Church celebrated in the Latin tongue, and not rather in the vulgar tongue of every country?

A. To keep up an uniformity in the divine worship in all places; and to avoid the changes that the vulgar languages are subject to.

Q. But would it not be more edifying to the people, especially the ignorant, in a language which they understand?

A. The liturgy in the vulgar tongue of every country, would be attended with great inconveniences: neither is it so very requisite; seeing the priest at mass is not *preaching*, but *praying*, and offering sacrifice for the people; and they are otherwise instructed in the meaning of this sacrifice.

Q. How can the ignorant and illiterate be made to understand the meaning of a Latin service?

A. 'Tis the pastors care to instruct them from their infancy: Besides, the mass is translated into many of the vulgar languages, and inserted into common prayer books: Not indeed for the lay people to recite the canon along with the priest, but only to inform them and their protestant neighbours of the meaning thereof, that they may the better join with the priest by devotion and consent.

Q. But how can they join with the priest in what they do not understand?

A. 'Tis sufficient their intention goes along with him in commemorating the death of Christ: God does not so much regard the *lips* as the *heart*.

INSTRUCTION. The Catholic Church never held it as a necessary rule, that the liturgy should be

be celebrated in a language *unknown* to the people. This is evident; because from the beginning her liturgy was chiefly in Greek and Latin; in Greek for the east; and in Latin for the west; which were the languages the most universally understood in those times. Yet neither did she judge it convenient or necessary, that it should be celebrated publickly in the vulgar tongue of every country: This is also evident; for tho' Greek and Latin in the primitive ages of the Church were the most universal languages; yet they were unknown tongues to very many of the vulgar people in most nations, who had their peculiar language, and knew and spoke no other; notwithstanding, the Church never indulged them with the liturgy in their vulgar tongues, but still kept it in the learned languages: For which many very good reasons are assigned.

First, because the learned languages being fixed by the rules of grammar, are not liable to these changes and corruptions as the vulgar languages are. Secondly, to keep an uniformity in the publick worship of God in all parts of the Church, tho' ever so widely distant; for now, those that travel into foreign countries, finding there the liturgy in the same language as at home, if they are priests, they can officiate; if not, they can attend it with the same devotion as in their own country. But in the reformed Churches, where the liturgy is allowed in the vulgar tongue of every country, they are *barbarous* in respect to one another, all reading and praying in *unknown tongues*, understood generally by none but the natives of each particular country. With good reason then the Council of Trent did not think fit to decree, that the mass should be celebrated commonly in the vulgar tongue of every country. (Sess. 22. c. 8.) Not to keep the vulgar in ignorance: Nothing is more groundless than
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that asperſion ; for the Council at the ſame time in-joins all paſtors to inſtruct their people diligently in their vulgar tongue, in every point of the liturgy : Is this keeping them in ignorance? Thus the illiterate receive no prejudice by the liturgy being celebrated in the Latin tongue, they being well inſtructed in the meaning thereof, by their paſtors, and by many excellent writings publiſhed for that purpoſe. They are taught that the prieſt at the altar, by the inſtitution of Chriſt, is offering ſacrifice for them, and that the ſacrifice is *propitiatory both for the living and the dead* : 'Tis ſufficient that they join with him by conſent and devotion, tho' they neither underſtand, nor ſo much as hear the words of the canon, or offering; which by the rituals of all the liturgies both of the Eaſtern and Weſtern Church, is ordered to be recited *in ſecret* by the prieſt that officiates, as being his proper office.

And as in the time of the old law it was ſufficient for the people who ſtood out of the temple, and were out of the ſight and hearing of the prieſt that offered the ſacrifice, (Luke. i. 10.) ſufficient, I ſay, for them to know that he was offering ſacrifice for them, and to join in heart and intention with him; ſo now it ſuffices for the Chriſtian people to be preſent with devotion, and join with the offering by conſent, tho' they neither ſee nor hear the prieſt at the altar, which muſt be commonly the caſe, eſpecially in all great Churches. Even the deaf, blind, and dumb, may be made ſenſible of what is doing for them in the divine ſervice.

As to the other parts of the divine office of the Church in Latin, what offence can it give? Seeing the people at the ſame time pray in a language which they underſtand, and the prieſt prays for them in a language which he underſtands: Yet even herein the people may join by their devotion, as they well know
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the Church office consists of psalms, and hymns, and other most devout prayers: And if the essence of prayer *is an elevation of the heart and mind to God*; no one, I think, need be afraid of glorifying God by joining in the divine office, tho' he understands not the language.---So those religious communities of women repeating the divine office in Latin, tho' many of them understand not the language perfectly, I doubt not, receive great benefit by joining with the choirs of the Church, and the choirs of Angels in praising God, who does not so much regard the mouth as the heart and intention. He is more honoured by the *heart* than the *lips*.---As to instructions, sermons, exhortations; these throughout the whole Catholick Church, are always delivered in the vulgar tongue of every country.

EXHORTATION. As you are sufficiently instructed and understand the meaning of the divine sacrifice, which is offered to God *in all places*, as the prophet Malachy foretold; join daily with the priest in commemorating the death and passion of our Lord. Reflect well on what he suffered for you in the garden; in the several courts of Annas, Caiphas, Herod, Pilate, and on the cross.

And as the priest is not *preaching* but *praying* for you, join your intention with his, while he offers the sacrifice *for all who are present with devotion*: He offers it as a *divine Holocaust*, to give to God that supreme adoration which is due to him. Adore God then at the same time *in spirit and truth*. Return *thanksgiving* and praise for all blessings received: Supplicate for pardon of your sins thro' this sacrifice *of propitiation*. And let your *petitions* be made known to God thro' Jesus Christ, who on the altar is both priest and sacrifice. Every time you shall attend on this divine service with devotion, the merits and fruits of his passion will redound to the good of your soul.

soul. Pray for all who are blind to this mystery: There are none so blind as those who will not see the great Mysteries of our Faith.

C H A P. X.

On Penance, and Confession of Sins to a Priest.

*Whose sins ye shall remit, they are remitted unto them.
(Jo. xx. 23.)*

Q. **W**HAT do you mean by *Penance*?

A. *Penance*, which before the coming of Christ was no Sacrament, is now made a Sacrament of divine Institution, by which all sins committed after Baptism are remitted to true penitents.

Q. What is required on the part of Penitents for this remission of sins?

A. To be contrite of heart: To confess their sins to the Priest. And to perform the satisfaction or penitential works enjoined. These are the dispositions required of Penitents: But the Absolution is given by the Priest; and the grace that justifies the sinner given by God.

Q. By what power does the Priest act?

A. Not by any power of his own, but by the power of Christ, which he imparted to the Apostles, and to those who succeed them in the Priesthood.

Q. When was this power given them?

A. When after his Resurrection he breathed on them, saying, *Whose sins ye shall remit, they are remitted unto them; and whose sins ye shall retain, they are retained.* (Jo. xx. 23.)

Q. Was this power given to any others but the Apostles?

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A. Yes;

A. Yes ; as I said, it was undoubtedly to pass to their Successors. As when he gave them power to *Preach, Baptize, and Consecrate* ; who can doubt but that power passed to those who succeeded them by a lawful *Election, Ordination, and Mission* ?

Q. It seems as if you made Gods of your Priests ; for the power of forgiving sins only belongs to him.

A. No more than Christ our Lord made Gods of the Apostles, when he gave them this power : Cannot God make men the instruments of his power ; as he did *Moyse* and *Aaron* under the Old Testament, and his Apostles under the New ?

Q. Is it not enough to confess to God ?

A. Before Penance was made a Sacrament, it was sufficient. But now Confession both to God and the Priest is made necessary ; because we live under a law that requires it ; and at the same time gives the Priest power to absolve us in the name of God.

Q. Is not Confession to a Priest, and Absolution as held by Catholics, an encouragement to Sin ?

A. Quite the contrary : For Confession is a great restraint to nature ; and many conditions are required to a valid absolution ; *viz.* A sincere examine of conscience, and Confession of every mortal sin to the Priest ; a hearty sorrow for them ; and a real purpose of amendment ; with satisfaction for sins past.

INSTRUCTION. " Penance was not a Sacrament before the coming of Christ, nor since his coming to any one before Baptism. But Christ our Lord then in particular instituted the Sacrament of Penance, when after his Resurrection from the dead, he breathed on his Disciples, saying, *Receive ye the Holy Ghost ;*
" *whose*

“ whose sins ye shall remit, they are remitted unto
 “ them; and whose sins ye shall retain, they are
 “ retained. By which remarkable action, he gave
 “ to his Apostles and their lawful Successors, the
 “ power of remitting and retaining sins, for the
 “ reconciling of the Faithful, who fall into sin
 “ after Baptism: So the Fathers unanimously ever
 “ understood it: And the Catholick Church with
 “ great reason, formerly condemned and explod-
 “ ed the Novatian Hereticks, who denied this
 “ power of remitting sin.” So far the Council
 of Trent: (Sess. 14. chap. 1.) And the same
 Council has pronounced *Anathema to those who shall*
say, that Penance, as used in the Catholick Church, is
not truly and properly a Sacrament, instituted by Christ
our Lord, for reconciling the Faithful as often as they
fall into sin after Baptism. (ibid. Can. 1.)

We hold then two essential truths: First, That Baptism is necessary for remission of Original Sin, and all sins committed before Baptism. Secondly, That Penance is a Sacrament necessary for remission of sins after Baptism. By *Baptism* we have the first remission: By *Penance*, the Second. For since men are so frail, as all must know, and as apt to fall into sin after Baptism as before; it was necessary the Church should have another Sacrament of divine Institution, besides Baptism for remission of sins after Baptism; seeing, that without remission of sins the soul cannot be saved.

Hence God, rich in mercy, knowing this our frailty, has provided a remedy for all, who are fallen again under the power of the devil, and the slavery of sin, since their Baptism, to restore them again to the life of Grace: And this remedy is the Sacrament of Penance, which by applying the benefit of Christ's death, remits all sins to such as are truly penitent. (Coun. Trent, sess. 14. chap. 1.)

There is no sin nor sinner, if penitent, excepted. What an unspeakable comfort to all such! How melancholy and miserable the condition of those who acknowledge not this truth! Who have no Sacrament for remission of sins after Baptism; but live and die in their sins without this remedy! They believe in the first remission of sins by Baptism; and why not in the second by Penance? Is not the second as essential and necessary for the salvation of the soul as the first? Is it not a truth acknowledged by all, that without the forgiveness of sins, the soul cannot be saved? And is not the divine Institution of the Sacrament of Penance, and the Priest's power of absolving, as clear in the Gospel, as Baptism, and his power of Baptizing? Of the one it is written: *Go ye; teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* (Matth. xxviii. 19.) And, *Unless a man be reborn of water and the Holy Ghost, he cannot enter into the Kingdom of God.* (Jo. iii. 5.) Of the other, it is written: *Receive ye the Holy Ghost; whose sins ye shall remit, they are remitted unto them; and whose sins ye shall retain, they are retained.* (Jo. xx. 23.) Yet, the Priest absolves in the name of God, and by the authority of God, not by any human power: *I absolve thee from thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost.*

Q. But why is it not enough to confess to God?

A. Let St. Augustin give the answer: "In vain," says he, "did Christ say; Whose sins ye shall remit, they are remitted unto them, if it were sufficient to confess to God only; it would frustrate his words, and the truth of the Gospel." Confession of sins to the Priest, is therefore necessary for this reason, because we live under a divine Law that requires

quires it. Hence the Council of Trent defines, that it is necessary by *divine right*, to the remission of sins, for all the Faithful who are fallen into sin after Baptism, to confess to the Priests all and singular mortal sins, even the most hidden, and such as are only against the two last commandments of the Decalogue, with all the circumstances that change the nature of the sin; as far as they can remember, after a diligent examen of their conscience; and the Council pronounces *Anathema* to those who say the contrary. (Sess. 14. c. 5. & Can. 7.)

Some still object further: That at this rate it is sufficient to run to a Priest, and confess even the greatest crimes, and believe all is well: Thus confession to a Priest encourages sin.

On the contrary, I will shew, that it is the greatest curb to sin, inasmuch as it puts the greatest restraints on a sinful nature: For many conditions are required to a good Confession and a valid Absolution: As first, a serious examen of Conscience, of the number and weight of our sins; secondly, a hearty sorrow and detestation of them; thirdly, a special Confession of them to the Priest, which is a great act of self-humiliation; fourthly, a firm and real purpose of amendment; lastly, a faithful performance of the penance enjoined. Now, let all reflect whether these, which are no easy duties, are encouragements to sin. Nay, tho' Confession were a mere human political act, it would be a great restraint upon many excesses committed by man: But as it is a Divine Act, and a Sacrament which gives grace, it is so far from promoting sin, that it is the most powerful help to overcome it. At the same time it gives the greatest comfort to Penitents, reconciling us again to our offended Maker and Redeemer. This is the voice of God to all that repent

and confels : *Whose sins ye shall remit, they are remitted unto them.*

In a word, we have the same grounds for our belief of the divine institution of the sacrament of Penance, as for Baptism : viz. The word of God expounded by the authority of the holy Catholick Church, formerly against the Novatian Hereticks, and since in her General Councils ; as in the fourth of Lateran, of Florence, and Trent, against the sectarists of latter times.

EXHORTATION. Praise God, O Christian ! in that divine Power which he gave to his Apostles and their Successors by these words : *Whose sins ye shall remit, they are remitted unto them.* Have recourse to it as your necessities shall require. As the blessing is great, great is your obligation of humbling yourself under the divine justice, and the divine mercy. Seeing your soul is stained with many impieties ; confels them both to God and his Ministers, as penitent David did to Nathan ; that you may hear those comfortable words : *I absolve thee from thy sins, in the Name of the Father, Son, and Holy Ghost ;* whereby you are justified in the sight of God.

But remember, you come with the conditions required for Absolution : To wit, a good confession ; a contrite heart ; a sincere purpose of amendment ; a ready will, to fulfill the penitential works enjoined by the Priest.

God has done, and still continues to do great wondrous by man, especially by his Ministers. As in Baptism he purifies the soul by water, and those words of his Minister : *I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost :* So in the Sacrament of Penance, by these words of the Priest : *I absolve thee from thy sins, in the Name of the Father and of the Son, and of the Holy Ghost :* He signs and seals our pardon in heaven.

ven. Both are done by the power of God committed to his Ministers; they by his institution administering the Sacraments; and he at the same time, by the same giving the interior grace, and effect thereof.

Delay not then your repentance, but embrace the present time of mercy, and be converted to the Lord your God, before his just wrath and indignation overtake you. Reflect well, repent well, before you present yourself at the throne of divine mercy, that your sins may be blotted out. Judge yourself, that you may not be judged.

C H A P. XI.

Of Indulgences.

Whatsoever thou shalt unbind on Earth, shall be unbound in Heaven. (Matth. xvi. 19.)

Q. **W**HAT do you mean by an Indulgence?

A. 'Tis a releasing of the temporal punishment due to sin, after the guilt thereof has been remitted by the Sacrament of Penance.

Q. By what power does the Church remit this temporal punishment due to sin? The punishment is supposed to be due by the divine justice; how can the Church release it?

A. By authority from Christ, who has given this power to his Ministers.

Q. What is required to the gaining the benefit of an Indulgence?

A. That we be in the state of grace; and that we perform the good works enjoined by the authority that grants the Indulgence.

Q. But do not these Indulgences encourage sin?

A. On the contrary, they are the cause of the conversion of many.

INSTRUCTION. An Indulgence is a remission of the temporal punishment, which remains due to our sins, after the guilt thereof is remitted by the Sacrament of Penance. This was practised by St. Paul, in the case of the incestuous Corinthian: For we read that the Apostle mitigated the Penance he had laid upon him; and forgave him *in the Person of Christ*, as he terms it; that is, by the authority of *Christ*, and this he did at the request of the Faithful, and because he judged that such an Indulgence would be more for the good of the penitent's soul, than the severity of Penance; *least he might be absorbed with over-much sorrow*, (2 Cor. ii. 7. and 10.) And in this sense we find this grant of Indulgences to have been much practised in the primitive Church; which by it's Constitutions and Canons having enjoined very long and strict penances for great sins, especially when scandalous, left it however to the discretion of the Bishops in their respective districts to discharge penitents, from a part or the whole of their penance, either in consideration of their fervent repentance and change of life, or, in time of persecution, at the intercession of the martyrs; or in a word, when they judged that the good of their penitents souls required it; and this is what we call *an Indulgence*.

To make this the more clear, we must distinguish two things in sin; the guilt thereof; and the debt of punishment we owe to divine justice for it. Now, upon the sinner's repentance, and an humble Confession, joined to the Priest's Absolution, Faith teaches, that the sin is remitted as to the guilt and the eternal punishment due to it; but that God still reserves a temporal punishment, or penance, to be undergone by the sinner in this life; as well to make some amends to injured mercy, as to caution him against future relapses: And as there are but few that

that do all the penance required ; to make up this deficiency, Indulgences are granted by the Church, requiring other good works of penitents, and so acquitting them of the whole penance due.

To this our adversaries object : That no punishment or penance remains due to sin, after it is remitted ; for how is the sin truly remitted, if the punishment of it still remains ?

We answer : That when we say the sin is remitted, we mean the guilt thereof, and the eternal punishment due to it ; this is properly, *the remission of sin*, according to the usual stile of Scripture. Yet the same Scripture teaches, that after the sin is thus remitted, still some penance is to be done. Every one may convince himself of this truth, by what we read of the penitent David ; that altho' upon his sincere repentance, the prophet Nathan pronounced his pardon : *The Lord also hath taken away your sin* : (2 Kings xii. 11. and 19.) Yet the Prophet denounced to him many heavy temporal chastisements ; and the same threaten other sinners ; for which there is no remedy, but either to do penance, or sue for mercy by an Indulgence. God forgave David's sin ; yet inflicted many temporal punishments upon him for it ; and tho' David knew by revelation, that his sin was forgiven, he still thought himself under an obligation of doing penance in this life. But God's indulgence to us is greater : For he not only remits the guilt of our sins, by the Sacrament of Penance, but also, the temporal punishment due, by a *plenary Indulgence*. In a word, what mean those frequent exhortations and admonitions of Holy Scripture, calling upon sinners to do works of penance ? and what mean the Canons of the primitive Church, enjoining those penitential works to repenting sinners, (which is also the practice of the present Church, in the administration of the Sacrament of Penance) but in order to

cancel the debt of temporal punishment, due to their sins already confessed? 'Tis this temporal punishment or penance, that remains due to sin after the guilt thereof, and eternal punishment is remitted to penitents, which is released by an *Indulgence*; if we devoutly perform the conditions and good works enjoined to those who have power to grant it.

This power is not from man, but from God himself, saying, first to St. Peter, and afterwards to all the Apostles, *Whatsoever you shall bind on Earth, shall be bound also in Heaven; and whatsoever you shall unbind on Earth, shall be unbound also in Heaven.* (Matth. xvi. 19. and xviii. 18.) But since we do not argue upon our own *private judgment* in this, or any other controversy, let us see what the General Council of Trent has decreed of this matter of faith, as follows:---“ Seeing the power of granting Indulgences was given to the Church by Christ; “ and the Church, in the most early ages, did “ make use of this power, as received from him, “ the most holy Synod teaches and commands, that “ the use of Indulgences, which is highly beneficial “ to the Christian People, and approved of by the “ authority of the sacred Councils, shall be retained “ in the Church; and condemns and anathematizes’s “ those who either pronounce them unprofitable, or “ deny the power of the Church to grant them.” (Coun. Trent. Sess. 25. Decree of Indulg.)

To the validity of an Indulgence is required: First, That it be granted by a lawfull authority: And secondly, That there be a sufficient cause or motive for the grant of it. On the part of those it is granted to, many conditions are also required: As Confession of sins to a Priest; Communion of the holy Eucharist, Prayers, Fastings, Alms; in a word, all the good works enjoined by those who grant the Indulgence, must be diligently performed to gain this remission or pardon.

This

This well considered, 'tis not so easy a thing as our adversaries pretend, to gain the benefit of an Indulgence: Great humiliation is required thereto. Sin is not so soon remitted, nor its punishment, but by sincere acts of penance. Neither does the Indulgence take off the general obligation of leading a penitential life, which is the indispensable duty of every Christian. *Do worthy fruits of penance, do penance*, is said to all: To the just, to preserve them from sin; to sinners, to avert the indignation of God. (Matt. iii. 8. & iv. 17.)

The Indulgence then granted by the Church, if rightly understood, and not *misrepresented*, as it commonly is by our adversaries, can never encourage to sin, but rather invites to a total conversion from sin: seeing the Church at such times earnestly exhorts all sinners to return to God with their whole heart; and to encourage them to the good works enjoined for the gaining the Indulgence; sets open all the treasures of divine grace, proposing the most ample rewards that God promises to all those, who by a fervent repentance shall become objects of his mercy. All this joined together, we may well hope, cannot but end in the conversion of many sinners; and also encourages the multiplying of good works in the souls of the faithful, which is the chief intent of the Church, at least, one great motive for granting these Indulgences. And tho' the good works required for obtaining the benefit of a *Plenary Indulgence*, if considered singly as the works of each person, may seem but inconsiderable; yet when taken alltogether as done by the faithful in a body; they are very great, and of great merit; and sufficient to bring down great blessings upon the world.

No doubt but Indulgences as well as other good things may be abused; But that is no reason why the

the divine institution of them, which is *highly Beneficial to the Christian people*, should be given over. Had Luther directed his invectives only against the *abuses*, and pressed the reformation of them in a canonical way; he had deserved no blame, but praise. But proceeding to attack the power of the Church, and the divine institution itself of Indulgences, shews he was not directed by an humble but proud spirit, which directed him at length to the overthrow of all faith and religion. In a word, the Church at that time was so far from countenancing such abuses, that she used all the remedies in her power to redress them. The Council of Trent in particular, after the example of former Councils, made a decree, that moderation should be used in the grant of Indulgences, according to the ancient and approved custom of the Church. And that all sordid gain in the dispensing of them, which had been the cause of those abuses, should be entirely abolished. (See Sess. 25. Decree of Indulgences.)

These then, in sum, are the truths we hold: That there is a power left to the Church by Christ our Lord, of granting Indulgences: That the Pastors of the Church by his power, do apply the merits of his Passion and Death to acquit our indebted souls of the temporal punishment, which remains due to the divine Justice, after the guilt of sin is remitted by the sacrament of Penance; which is called an *Indulgence*. And we do not doubt but those who have recourse to such Indulgences, do prevent many heavy temporal judgments falling on their heads.

Indulgences so understood, are evidently an encouragement to repentance and good works, and have made many saints; why then should they not make
many

many penitents ; since so many acts of Penance are required to the gaining the benefit thereof ?

EXHORTATION. Give due praise and thanks to God, who in his mercy has ordained such means, as not only remit sin, but also the temporal punishment due to it.

As you are a sinner, bound in many debts to the divine Justice ; fail not to embrace those blessed Indulgences granted you by a divine power and authority. But see you come with just dispositions to the obtaining of them ; with a sincere, pure, and upright heart ; and punctually perform all the good works enjoined. How many by them have obtained a general pardon, and prevented many temporal punishments ? Take then these words spoke to St. Peter and his successors as from the mouth of God : *Whatsoever thou shalt bind on earth, shall be bound also in heaven : And whatsoever thou shalt unbind on earth, shall be unbound also in heaven.* (Matt. xvi. 19.)

C H A P. XH.

S E C T. I.

On Purgatory.

If any man's work burn, he shall suffer loss ; but himself shall be saved, yet so as by fire. (1 Cor. iii. 15.)

Q. WHAT do you mean by Purgatory ?

A. A middle state of souls ; wherein such as depart this life in the state of grace, but have not fully satisfied for their sins, are detained till they have made full satisfaction, and are purified from every stain ; because *nothing defiled can enter heaven.* (Revel. xxi. 27.)

Q. Is

Q. Is the word *Purgatory* found in Scripture?

A. No: But the sense, or thing signified by it, is there.

Q. How do you prove a Purgatory?

A. By Scripture and tradition, as expounded by the holy Catholick Church, not by private Judgment.

Q. Does not the preaching of Purgatory make people bold in sin, and neglect repentance?

A. No: It does not; for nothing is more frequently taught and urged to the Faithful in the Catholick Church, than the necessity of a true repentance?

Q. What is the punishment inflicted in Purgatory;

A. As to the kind of punishment, or length thereof; the Church has defined nothing.

INSTRUCTION. Our doctrine of Purgatory is contained in the definition of the Council of Trent. " That there is a Purgatory, and that the
" souls detained therein are helped by the suffrages of the Faithful, especially by the acceptable sacrifice of the altar. And the holy Synod
" enjoins the bishops, to see that the wholesome doctrine of Purgatory, as delivered down from the
" Fathers and sacred Councils, be believed and held
" by the Faithful in Christ, and every where taught
" and preached. But what is uncertain, and has the
" look of falsehood, let them not permit to be published or handled." (Coun. Trent. Sess. 25. Decree of Purg.)

The same doctrine was defined by the Council of Florence, a hundred years before Luther preached the reformation. Subscribe to this, and the Catholick Church presses you no further. As to what some bold writers have published of a *material fire* burning souls for such a term of years, or months, or days;

days; assigning the place on the *confines of hell*; and asserting that the *pains* of Purgatory are not different from those of hell, only as to their *duration*; these are no articles of Faith, nor is any one obliged to believe them. The doctrine of our Church chiefly, as it is stated in her creeds and definitions of her General Councils, and her practice conformable to that doctrine, is the whole we undertake to defend, not the extravagant flights of every private writer.

We believe that all who die in a state of perfection and sanctity, pass immediately after death unto bliss. And that all who die in the state of deadly sin without repentance are carried forthwith to hell, from whence there is no redemption. Now, we have reason to believe, that the number of those is but small in comparison, who lead such holy lives, and die such holy deaths, as to be translated immediately after death from this vale of misery to the regions of bliss. And yet we cannot think, that all who are not of this rank of the perfect, are so unworthy as to be cast forth into utter darkness: This would be a very despairing maxim, for which there is no remedy but the belief of a *Purgatory*, a *third place*, a *middle state of souls* after death, as Catholics hold. Let St. Augustin explain this point of our belief: " 'Tis not to be doubted, says he, but that the souls
" departed are relieved by the devotion of their living
" friends, when the sacrifice of the Mediator is offered, or alms given for them in the Church.
" These are a relief to such souls as in their life-time
" deserved to have this help after death."

" When the sacrifice of the altar, or alms, are
" offered for all the Faithful departed: For such as
" are very good, they are a thanksgiving offering.
" For such as are not very bad, they are a propitiation. For such as are very bad, tho' they are
" no

“no relief to them, yet they are some kind of comfort to the living.” (Euchirid. c. 109)

Purgatory is proved from the words of St. Paul: *If any man's work shall burn, he shall suffer loss; but he himself shall be saved, yet so as by fire.* (1 Cor. iii. 15.) Also from the words of Christ in St. Matthew: (c. xii. ver. 32.) *He that speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the next.* From whence St. Augustin observes, that some sins are forgiven in the other world. Not in heaven, nor in hell; therefore in a *third place*. But not till divine justice be satisfied; for God is just to punish sin in the other world as well as in this: Those penitents, therefore, who have neglected to do that penance here which his justice requires, will suffer there till justice be satisfied, and their souls purified from every stain of sin before they can enter heaven.

As to the word *Purgatory* which is so offensive to the ears of some, 'tis only a term made use of by the Church, to explain her belief of this middle state of suffering souls, where they are purified. And tho' the word be not in Scripture, the thing signified by it is therein taught. So other mysteries of our Faith are explained in the creeds by words not found in Scripture, as the *Trinity*, *Consubstantiality*, *Incarnation*.

Against a Purgatory, our adversaries object these words from Scripture: *If the tree fall to the South, or to the North, in whatever place it shall fall, there it shall be.* Eccles. xxxi. 3.)

Some imprudently conclude from these words, that all souls which depart their bodies, are translated immediately either to heaven, or to hell; and so there is no third place. But the words in the text import no more, but that every soul at death finds itself in an unchangeable state either of salvation

tion or damnation, which argues nothing against Purgatory; because the souls that are there, are in one of those two states, to wit, in the state of salvation, and their destiny to eternal bliss is immoveably fixed.

They object again, the words of the Apocalypse: *Blessed are the dead who die in the Lord: From henceforth, says the Spirit, they may rest from their labours; for their works follow them.* (c. xiv. ver. 13.) Does not this import that there is no Purgatory after death for such as die in the state of grace? For how do they rest from their labours in such a suffering state?

To this may be answered: That this text is most properly understood of those who die in a state of sanctity and perfection, for these are the blessed that die in the Lord, according to the usual stile of Scripture. Yet it is verified also in those that are in purgatory; for even such as are secure of their salvation, they are happily passed over all dangers; they are delivered from all fear of damnation; they are got safe out of the hands of all enemies and persecutors: And tho' they are in a suffering state, they suffer with the comfort of angels, as knowing their sufferings will end in glory: Such may be well said to rest in a good degree from their labours.

But did not Christ die for our sins? And did he not by his death make full satisfaction for them? What need then of *penances, indulgences*, or a *purgatory* to satisfy for sin, when 'tis allowed by all, that nothing can make an adequate satisfaction for it but his merits and death?

In answer we say; That tho' Christ died for our sins, he still requires that we apply the merits of his death to our souls by the sacraments, penitential works, and other means which he has appointed: Otherwise we may leave off the practice of all sacraments,

craments, and doing good works, under pretence that Christ died to gain heaven for us; what need then of any more? A maxim evidently erroneous and pernicious. He who made us and redeemed us without ourselves, will not save us without ourselves; but requires that we co-operate with his grace. As he instituted baptism to free us from original sin; so he ordained penance to cancel the sins we commit after baptism.

As faith teaches that none are forgiven without baptism; so neither shall we be forgiven if we neglect penance: *Unless ye do penance, ye shall perish alike.* (Luke xiii. 5.) Tho' Christ has satisfied for our sins, he has not thereby freed us from the obligation of doing penance for them; *but he suffered for us, leaving us an example, that we might follow his steps.* (1 Pet. ii. 21.)

In a word; the Scripture is not to be interpreted neither by the private Judgment of Catholicks, nor of those that dissent from them; nor the mysteries of Faith to be defined by human reasoning, but by the authority of the holy Catholick Church. By following the doctrine and authority of that Church, the world became Christian; and by following the same, the Faithful in all past ages have been preserved from all the heresies and errors of the times. Now, our Catholick doctrine of a Purgatory has been defined in no fewer than three General Councils; viz. In the fourth of Lateran, (c. 66.) In that of Florence, (Decret. de Purg.) and in the Council of Trent, (Sess. 25.) Likewise, in all the ancient liturgies of the Church that are extant, a commemoration and prayers for the dead has its place. The same belief and practice is much recommended in the writings of the primitive Fathers: In short, there is not a more unanimous and universal tradition of the Christian Church for any point of Faith, than for our belief

belief of Purgatory, and our practice of praying and sacrificing for the dead; as shall be proved in the next section.

EXHORTATION. O my soul, adore God in all his divine attributes, but chiefly for his great mercy and justice here met together, both to punish and to pardon; thus to prepare those suffering souls to enjoy him in glory: Here justice and peace have truly embraced each other: O blessed divine attributes of God!

These souls in Purgatory are detained there only for a time; they suffer in the height of charity; yet it is a great torment to them, to be deprived of the sight and possession of God, which they so eagerly thirst after. Be punctual then in this life to confess your sins, even to the least and smallest imperfections. Embrace all the works of Penance and Indulgence, which may preserve you from this purging fire. Take all the evils of life as your purgatory and just punishment of sin. Accept of them as from the hand of God's mercy with the greatest submission, and in the height of love and charity, that so you may escape the hand of divine justice hereafter.

S E C T. II.

Praying for the Dead.

'Tis a wholesome and holy Cogitation to pray for the Dead, that they may be loosed from their Sins. (2 Macch. xii. 43.)

2. **W**HAT warrant have you to pray for the dead?

A. The words of Scripture above cited, which speak clearly for it without ambiguity, and recommended it to the living.

2. The

Q. The books of Macchabees are not among the canonical books of Scripture; what authority have they?

A. Although some modern scripturists have excluded them the canon, they were put therein by the primitive Church.

Q. What other grounds have you for praying for the dead?

A. From the practice of the Church in all past ages, from the positive doctrine of the ancient Fathers and Tradition; and the decrees of General Councils.

Q. How do you know that prayers can be availed for the dead?

A. By the same reason as we know our prayers are a help to the living: We no where find the dead excepted from the benefit of them.

Q. But how do you know the souls you pray for, are in want of your prayers? or suppose they are in hell?

A. If those we pray for in particular, are not in the *Middle State*; yet it is an act of charity and mercy on our part; and acts of charity cannot go unrewarded.

INSTRUCTION. As the Church teaches us to believe a purgatory, the same authority teaches us, that the souls detained there are helped by our prayers, alms, and chiefly by the offering of the divine Sacrifice of the altar: We quote the book of Macchabees for this truth; where we read, That *Judas Machabeus collected and sent twelve thousand drachmas of silver to Jerusalem for sacrifice to be offered for the sins of the dead; and thinking well and religiously of the resurrection; for unless he hoped those who were fallen would rise again; it might seem a superfluous and vain thing to pray for the dead. It is therefore* a whol-

a wholesome and holy cogitation to pray for the dead, that they may be loosed from their sins: (2 Macch. xii. 41. 42. 43.)

That the books of Macchabees were held for canonical Scripture in primitive times, St. Augustin is witness: he cites them for true Scripture himself, (Lib. 18. de Civ. Dei, c. 37. and C. 1. de cura pro Mort. c. 7.) As also does St. Cyprian before him, (Ep. 55. ad Cornet.) They were in the Canon settled by Innocent I. In that of the third Council of Carthage: and in that settled by Pope Gelasius. Upon the grounds of ancient tradition, they are admitted as canonical by the Council of Trent. The Jews have ever admitted them as a continuation of the sacred history, and have ever retained the practice of praying for their dead.

The same is an universal tradition of the Christian Church: It is found in all the ancient Liturgies; defined in three General Councils; the fourth of Lateran, Florence, and Trent. 'Tis clearly taught also in the writings of the primitive Fathers.

Tertullian, one of the most ancient, describing the manners of a faithful widow, says: "She prays for the soul of her husband, and begs a refreshment for him, and keeps his Anniversary." (L. de Monoq. c. x.)

The same doctrine is taught by St. Chrysostom: "Oblations for the dead, says this Father, are not in vain, nor prayers, nor alms. The Holy Ghost commanded all these things, that we may help one another." (Hom. 21. in Act.) "The Apostles did not enjoin these things in vain, that in the venerable and tremendous mysteries, the dead should be remembered: they knew they would receive no small benefit by it. For, whilst all the people stand with arms expanded, as well as the priests, and the awful sacrifice is present, how

“ how can it be otherwise but that we pacify God
 “ by praying for them? This I speak of the Faith-
 “ ful departed.” (Hom. 3. in Phil.)

“ Let us therefore help them, for we have
 “ before us the expiatory sacrifice of the world.
 “ Wherefore, we ask confidently for all: and name
 “ them with the Martyrs, Confessors and Priests.
 “ For we are all one body, tho’ some members be
 “ brighter than others: And it may be that we
 “ may obtain a total pardon for them, by prayers,
 “ by oblations, and by the Saints who are named
 “ along with them.” (Hom. 41. in 1 Cor.) So far
 St. Chrysostom.

St. Cyril of Jerusalem is also very clear in this
 point: “ Lastly, says he, We pray for all that die
 “ amongst us, believing it to be the greatest help
 “ that can be for their souls, to have the holy and ve-
 “ nerable sacrifice to plead for them.” (Cat.
 Myst. 5.)

But none more explicit and clear than St. Augus-
 tin. “ By the prayers of the holy Church, says
 “ this Father, and the wholesome sacrifice and
 “ alms, it is not to be doubted but the dead are so
 “ far helped, that God deals more mercifully with
 “ them than their sins deserve.” (Serm. 127. or
 32. de verb. Do.)

In another place he says: “ We read in the book
 “ of Macchabees, that sacrifice was offered for the
 “ dead: and tho’ it were not read of in the Old
 “ Testament, the authority of the Church, which
 “ is clear in this point, is of no small weight;
 “ where in the prayers of the priest to our Lord
 “ God at the altar, the recommendation of the
 “ dead has its place.” (De cura pro mort.)

But what need to cite any more of the Fathers
 to clear this point of tradition, when Calvin him-
 self fairly owns it: “ That above thirteen hundred
 “ years

“ years ago (now above fifteen hundred) it was a
“ received custom, that supplications should be
“ made for the dead.” (Inf. l. 3. c. 5. sect. 10.)

Kempnitius also, a rigid Lutheran, confesses, that the doctrine of praying for the dead was taught by Origen, Ambrose, Prudentius, Jerom, Augustin, Epiphanius, and Chrysostom. (Exam. Can. Trid. p. 3. & p. 93. & p. 107.)

Mr. Thorndike, an eminent protestant writer of the Church of England, not only acknowledges, that praying for the dead is an ancient tradition, but also that the doctrine is true: “ The practice of the Church, says he, in interceeding for them at the celebration of the Eucharist is so general, and so ancient, that it cannot be thought to have come in upon imposture; but that the same aspersions will take hold of common Christianity.” (Just Weights and Measures, c. 16.)

Bishop Forbes likewise, a prelate of the Church of England, much approves this practice: lend an ear to what he says of it: “ Let not the ancient practice of praying and making oblations for the dead, received throughout the universal Church of Christ, almost from the time of the Apostles, be any longer rejected by protestants as unlawful or vain: let them reverence the judgment of the primitive Church, and admit a practice strengthened by the uninterrupted profession of so many ages: and let them in public as well as private, observe this rite, altho’ not as absolutely necessary, or commanded by the divine law, yet as lawful, and likewise profitable, and as always approved by the universal Church; that by this means, at length a peace so earnestly desired by all learned and honest men, may be restored to the Christian world.” (Discourse on Purgatory.)

Some object, that we do not know, but the
souls

souls we pray for in particular, may be in heaven, not in purgatory, and therefore stand in no need of our prayers.

We answer; that though it should happen we should pray for a father or mother, or friend, when they are in heaven, not knowing what state they are in, yet our work of mercy is the same, and will not fail to be available to ourselves: It is better that prayers for the dead should super-abound, than be wanting.

But suppose the souls we pray for are irretrievably lost in hell, may we pray for such? If not, how can our practice be vindicated praying for all that die in our communion?

To this we reply: That as the inward state of souls at the hour of their death is unknown to us, we suspend our judgment in a case wherein God is the only judge, and we let charity prevail, which always hoping the best, prays for all that die in the true faith: knowing that if those we pray for are incapable of such relief, our prayers will not be lost; but in that case, *my prayers will return into my own bosom.* (Psal. xxxiv. 14.)

But after all, is not this doctrine of Purgatory, and praying for the dead, apt to make people bold in sin, and neglect repentance?

I cannot see any grounds for this reflection. Perverse people indeed may abuse truth as they do other good things: But why any person living should so easily and deliberately resign themselves to the pains of Purgatory in hopes of being relieved in them, we cannot comprehend. Moreover, the same Catholick Church, which teaches a Purgatory, preaches home the necessity of repentance; teaching her people, that those who are *bold in sin*, and neglect penance, will never come to Purgatory, but descend into hell. If some libertines do
not

not observe the doctrine which is taught them ; this ought not to be imputed to their belief of a purgatory, but to their living in defiance of hell: are such only to be found where purgatory is taught ?

Let us conclude then, to pray both for the living and the dead; 'tis one of the works of mercy. Prayers and sacrifice offered for the dead, are a comfort as well to their surviving friends as to them. As all the faithful are of one church and communion, so all partake of one another's prayers and good works: If the living partake, why not the dead? We no where find the dead excepted from the benefit of them. They are members of the same Church with us, though in a different state. Death, which dissolves the union between soul and body, cannot dissolve the union between the Head Christ Jesus and his mystical Body the Church, nor the union between the Members of that body. Souls departed then, are still fellow-members of the Church with us, and capable of being relieved by our prayers and good works,

EXHORTATION. As praying for the dead has been the constant doctrine of the Christian Church from the beginning, and the practice of it, is confirmed by Scripture, Fathers, and Councils, what can be more presumptuous than to oppose this constant universal tradition? O! fail not in this great work of mercy. Pray for all the faithful departed in general, and for your deceased friends in particular. Look upon them still as your brethren; think you hear them cry aloud for relief: *Remember me, O ye my friends at least; because the hand of the Lord hath stricken me.* (Job xix. 21.) If it be a great act of charity to help your distressed neighbour in life, in prison, in chains, in banishment and captivity, how much greater is it to assist those suffering souls under the hand of

divine justice, who are not in a state to do any thing to help themselves !

Besides, great benefit will accrue to your own soul by this pious practice : for each one will receive benefit by the prayers of the Church after his decease, in proportion as he has been charitable in praying for the dead in his life-time. Praying for the dead also puts you in mind and admonishes you of death at the door : *Me to-day, and you to-morrow.* This will make you reflect that you must soon follow them. But withal be careful to prepare yourself against that day, by a life of penance and good works ; this will make your time easy, and your end happy.

C H A P. XIII.

On the Honour due to Saints and Angels.

S E C T. I.

Let Honour be given to whom Honour is due.
(Rom. xiii. 7.)

2. **I**S there an honour due to Saints and Angels ?

A. Yes : there is an honour due to them.

2. What is the honour due to them ?

A. Not *divine honour*, but such as we read in holy writ was given by the servants of God to Saints and Prophets, and to Angels when they appeared to them ?

2. What are the honours in particular which Catholicks pay to canonized Saints ?

A. 1. We invoke their intercession in our public prayers and offices. 2. We set up their ima-

ges and pictures in our churches, and venerate them. 3. We visit their sepulchres, and expose their relics to the veneration of the people. 4. We enroll their names in the calendar of Saints.

Q. Are not these extravagant honours?

A. No: They are no more than is due to such glorious persons.

INSTRUCTION. We are here to consider what honour is due to Saints and Angels; for that some honour is due to them, is no longer disputed by any, but a certain sect of fanaticks, who make no distinction between *civil honour*, and *divine*. Now, as to the honour due to Saints and Angels, we read in Genesis of Abraham *bowing down to the ground* to the Angel that appeared to him. (Gen. xviii. 2.) And of Lot doing the same honour to two angels appearing to him. (Gen. xix. 1.) Also, of Joshua falling prostrate on the ground to reverence one of those glorious spirits in the field of Jericho. (Josh. v. 15.) We read again in scripture of the same honour being done to Saints; that Abdias, a holy man, and one of the princes in the kingdom of Israel, fell prostrate on his face to honour the prophet Elias; at the same time Abdias in civil power and dignity was the greater person: it is therefore manifest, that he did that honour to Elias on account of his being a prophet and a saint. (3 Kings xviii. 7.) And we read again of *the sons of the Prophets* doing the same honour, to the prophet Elizeus. (4 Kings ii 15.) Now it must be granted, that the honours here given to Angels and Saints were something more than bare *civilities*; and were given them upon a religious motive; and yet were infinitely inferior to *divine worship*: unless we will make Idolaters of Abraham, Joshua, Elias, and the Saints and Angels here mentioned.

Honour is given to others on account of ſome excellency above us ; as *power, ſuperiority, learning, virtue*. Hence, different is the honour we give to a *parent* ; to a *king* ; to a *maſter* ; to the *virtuous* ; as Aristotle remarks. (9 Eth. c. 2.) And God being infinitely above all ; and the Saints and Angels in heaven excelling and outſhining all the dignities upon earth ; there ſeems to be an honour due to them as much above *civil honour*, as they by the eminency of their ſtate are raiſed above mortal men ; and as far inferior to *divine honour* as God is above them.

Some think the honour done to canonized Saints in the Catholick Church, are *extravagant* ; but they are not ſo. They may indeed be thought too great for mortal men, and are fit only for Saints in heaven. The honour due to the Saints in heaven, is ſurely ſomething more than civil honour which men commonly give to one another upon earth. We ſhould conſider that the Saints in heaven are crowned for their heroic virtues by God himſelf ; and are in a much more eminent ſtate in his kingdom, than any earthly king or citizen of this world. Yet what are the honours we give to Saints in compariſon with that mentioned in the *Revelations*. *He that ſhall overcome, I will grant him to ſit with me on my throne.* (c. iii. ver. 21,) But in truth, neither the honour which is done to them in heaven, nor any other which is given them by the Church on earth, is *divine honour*, but infinitely inferior to it.

S E C T. II.

On the Invocation of Saints.

I believe the Communion of Saints.

Q. WHAT do you mean by the Invocation of Saints?

A. We mean no more but to beg of them to intercede to God for us.

Q. Is it not a dishonour to God to be thus continually addressing your petitions to the Saints instead of directing your prayers to him.

A. No: It is no dishonour to God; but on the contrary, petitioning the Saints to pray for us, is in effect praying to him.

Q. But is it not putting more trust in them, and lessening the confidence I ought to have in God?

A. No: It is true, I put more trust in them than in myself; but all my hope and theirs also is in God alone. I only beg they would join their intercession with my petition to him, the Author of all blessings.

Q. What need of this, now the *Mediator* is come, and all may find access to the throne of mercy through him?

A. Even since the *Mediator* is come, as well as before his coming, you own it was ever lawful and profitable to recommend ourselves to the prayers of the devout, and to the Saints we live with, why not to the Saints in glory? This is no injury to the Mediatorship of Christ.

Q. But how can you know that the Saints and Angels hear your petitions?

E 3

A. Even

A. Even as we know they rejoice at the conversion of a sinner.

Q. Upon what do you ground your belief and practice of the Invocation of Saints?

A. Upon Scripture, and the Authority of the Church, and Tradition; not upon *private judgment*.

INSTRUCTION. As to the Invocation of Saints, the doctrine of the Catholick Church in this matter of Faith, is contained in the following decree of the Council of Trent.

“ The holy Synod commands all Bishops, and
 “ all others who have the charge and care of teach-
 “ ing, diligently to instruct the faithful; first, con-
 “ cerning the Intercession and Invocation of Saints;
 “ and concerning the honouring of Reliques; and
 “ the lawful use of Images, according to the prac-
 “ tice of the Catholick and Apostolick Church, re-
 “ ceived from the primitive ages of Christianity,
 “ and according to the consent of the holy Fathers,
 “ and the decrees of the holy Councils; teaching
 “ them, that the Saints now reigning together with
 “ Christ, do offer their prayers to God for men;
 “ that it is good and profitable to invoke them with
 “ humble supplication, and to fly to their prayers,
 “ aid and assistance, for the obtaining the benefits of
 “ God thro’ his Son Jesus Christ our Lord, who is
 “ our only Redeemer and Saviour.” (Sess. 25.)
 This is the definition of the Council of Trent,
 condemning, at the same time, as impious, those
 who teach the contrary doctrine, and who condemn
 the Invocation of Saints, as idolatrous.

Here then is our belief, as it stands in the decree
 of a General Council, separate from all misrepresen-
 tation: From which it is evident, that we do not
 address ourselves to the Saints, as if they were the
 authors and disposers of pardon, grace, and salva-
 tion;

tion; or as if they had any power to help us independently of God and the mediation of Christ. Hence all our prayers, even when we address ourselves to God by the intercession of the Saints, end and conclude, *thro' Jesus Christ our Lord*. Can God be wronged hereby in any kind? when all the hope we have by the intercession of the Saints is center'd in God, and in the merits of Christ the Redeemer.

A mistaken notion possesses the minds of many, that invoking the Saints so frequently, is a lessening of the honour of God; but nothing is more groundless. As it is no dishonour to God, to call upon the Saints and Angels in heaven, to praise and glorify God; so neither is it to call upon them to pray for us. For if praying to God is an act of religion, and an honouring of him; we still add to this honour, when we call upon his Saints to pray with us and for us, and so increase the number of his adorers. And again, if our humble supplications to God be an acknowledgment of his sovereignty over us, and of our entire dependance on him; then certainly, when we invoke the Saints to fall down before his throne and pray for us, it is an acknowledgment of his supreme dominion, as well over them as ourselves: It is acknowledging, that he is above all the Principalities and Powers in heaven, and that the brightest Cherubin, and the most exalted Seraphin, and the most glorious among the Saints, are his humble suppliants, and have nothing of their own to bestow; but must obtain all of God for their clients thro' Jesus Christ: So far are we in this act of the Invocation of Saints, from making them our Gods. In a word, if it be not injurious to God to have recourse to the prayers of the *Just* on earth, neither is it to call upon the Saints in heaven to intercede for us, now they are truly the *Just*, established in grace and happiness, pure of

all corruption, and most acceptable in the sight of God.

Add hereto, that all our prayers, even when they are addressed thro' the intercession of the Saints, are in effect directed to God, and in him alone is all our hope for the grant of them. If you have a bounty to ask of the King, and get your petition presented to him by some dignified person who is in his favour, is not your petition, nevertheless, made to the King? In like manner, all our prayers are made to God, tho' offered to him by the Saints interceding for the grant of them. It is not therefore true, that we trust more in the Saints than in God, but only that we place more confidence in their intercession, than in our own unworthy prayers.

Still our adversaries object, that there is no need of the intercession of Saints, now the Mediator is come, and all have free access to God thro' him.

This, if a good reason for laying aside the invocation of the Saints in heaven, should equally induce all Christians to give over the practice of recommending themselves to one another's prayers: Yet this we have ever been taught, and the more holy the persons are whom we bespeak to pray for us, the more earnest are we to partake of their prayers; knowing, *that the constant prayer of the just man prevaieth much.* (James v. 16.) Why then should we not desire their prayers, when they are crowned in heaven, and are so near to the throne of God? If such intercessions on earth are not thought needless, why is the intercession of the Saints in heaven to be thought needless? For tho' the *Mediator* is come, the end of his mediatorship was not to overthrow the *Communion of Saints*, in praying for one another; and there is no more injury done to the mediatorship of Christ, in begging the intercession

cession of the Saints above, than the prayers of the Saints on earth; this is evident: For we firmly believe, that as well those in heaven, as those on earth, have no blessings to dispense independently of God, but must obtain all of him who is *the giver of all good and perfect gifts*, thro' Christ their *Mediator* as well as ours. They are not therefore *Mediators* in the same sense as he, because they stand in need of another Mediator to recommend their petitions; and he is still the *only Mediator*, so as to need no other *Mediator*.

But do not we in our offices and prayer-books invoke the Virgin Mary and the Saints, for grace and salvation, and the pardon of sin, in as full terms as we can ask them of God himself? Is not this making Gods of them?

To this we answer: That the general address of Catholicks to the Virgin Mary and the Saints is, *Pray for us*. This we make the *Key* to understand our whole doctrine of the Invocation of Saints: And as this turns them all into humble suppliants to God, (which destroys all notion of their divinity) it cannot be supposed, or in the least suspected, that by any of those expressions in our offices and prayer-books, we intend to equal them with God. We have a decree of a General Council (*Trent*) to regulate our doctrine and practice of the Invocation of Saints, which clearly teaches, that the Saints in heaven help us no otherways, but by their intercession to the Lord and God of them and us. The sense of our Invocation of Saints, being thus for ever fixed by the publick doctrine of the Church; all expressions in offices and prayer-books must be understood by that rule; and so all Catholicks, if they will be Catholicks, understand them. All our Invocations of the Virgin Mary and the Saints, still

amount to no more, but, *Holy Mary, pray for us. St. Peter and Paul pray for us.*

That the Sains and Angels in heaven hear or know our prayers, we may learn from these words of Christ, *There shall be joy in heaven over one sinner doing penance. So I say to you, there shall be joy before the angels of God, over one sinner doing penance.* (Luke xv. 7, 10.) If they know our repentance, why may they not know the contents of our petitions when we apply to them to intercede with God to work and bring about our conversion and repentance? It is all one, whether they know this by a special revelation from God, or by that clear vision which is competent to their state of bliss. Why must we confine their knowledge to the celestial Spheres?

If some of the prophets, as we read in scripture, knew the sayings and doings of men, at a great distance from them, by the *light of Prophecy*; why cannot the Saints in heaven know the same by the *light of glory*? Why must you measure their hearing and knowledge by your own, as tho' they cannot hear beyond such a distance? you own that the devils know what is done in this world, and can hear the petitions of their impious votaries; must we then attribute more knowledge to the wicked spirits, than to the blessed spirits? In a word; we know from scripture, that the Angels pray for us, as may be learned from the prophet Zachary, who represents *an Angel praying to the Lord of hosts for the cities of Jerusalem and Judah*: (Zach. i. 12.) And that the Saints in heaven perform the like office of Angels for us, may be proved from Revelations, (v. 8.) Where we read of *twenty-four Elders* offering to God the prayers of the Saints or the Faithful. 'Tis sufficient to know that they pray incessantly for us, especially for those who call upon them; and that
God

God knows all and singular the petitions of every one that implores their intercession.

Our doctrine and practice of the Invocation of Saints agrees also with what we profess in our Creed of the *Communion of Saints*. All who are in this Communion partake of the good which is done by the members of it, and of their prayers to God; and are not the Saints in heaven in the Communion of Saints, and do they not pray for us? If while they lived on earth, they were such zealous advocates for their clients, are they less zealous for them now they are in heaven?

The same doctrine and practice is also agreeable to the ancient Fathers: I need not cite them at length, because our adversaries themselves freely own this truth. "I confess, says Mr. Fulk, that Ambrose, Augustin, Hierom, held Invocation of Saints to be lawful; and that in Nazianzen, Basil, and Chrysostom, mention is made of the Invocation of Saints." (Rejoinder, p 5.)

The Centurists also of Madgeburgh, though rigid Lutherans, own the fact, that the primitive Fathers held this our Catholick doctrine; and they alledge several examples of this our doctrine and practice of calling upon the Saints in heaven to intercede to God for us, from the writings of Athanasius, Basil, Nazianzen, Ambrose, Prudentius, Epiphanius, and Ephrem, charging also St. John Chrysostom's Liturgy with Invocation of the Virgin Mary. (Cent. 4. Col. 295. & Cent. 5 Col. 675. c. 6.) Hear Mr. Thorndike, another eminent Protestant writer: "It is confessed, says he, that the Lights both of the Greek and Latin Church, Basil, Nazianzen, Nyssen, Ambrose, Jerom, Augustin, Chrysostom, both the Cyrils, Theodoret, Fulgentius, Gregory the Great, Leo; more, or all after that time have spoken to the
"Saints,

“ Saints, and desired their assistance.” (Epilogue p. 358.)

Finally; we ground this article, as well as all other articles of our Faith, not on any man's *private interpretation* of Scripture, but on Scripture and Tradition, as expounded by the divine authority of the holy Catholick Church, which Christ commanded all to hear and believe; saying to the Apostles, when he sent them, and in them to their successors, *He that believeth and is baptized, shall be saved; and he that believeth not shall be condemned.* (Mark xvi. 16.)

EXHORTATION. *Praise God in his Saints.* (Psal. cl. 1.) Consider, that in honouring his faithful friends and servants seated with him in eternal bliss, you honour him.

As the affair of salvation is our greatest concern, let us embrace all the helps the holy Church recommends to us: And as she has declared, *That the Saints now reigning with Christ do offer their prayers to God for men; and that it is good and profitable to invoke them with humble supplication, and to have recourse to their prayers, aid and assistance, for obtaining the benefits of God thro' his Son Jesus Christ our Lord, who is only Redeemer and Saviour;* let us not be backward in imploring their intercession now they are in heaven; we, who even confide in the prayers of one another on earth. It shews great indifferency in our *unum necessarium*, to slight such powerful means, by which, as we are well assured, God has given the most extraordinary helps to others, so as to work miracles in favour of those who confided in the Intercession of his Saints: Of which, St. Ambrose, St. Augustin, and St. Chrysostom among many others of the holy Fathers, may surely be admitted as good witnesses.

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All antiquity confirms us in this belief. Great rashness then it is to despise that which so great an authority recommends. (St. Aug. de Civ. D. l. 22. c. 8.) (St. Ambrose, ep. ad Sor.) (St. Chrysoft. de St. Bab.)

S E C T. III.

On Devotion to the Blessed Virgin Mary.

From henceforth all generations shall call me blessed.
(Luke i. 48.)

Q. WHY do you pay such devotion to the Virgin Mary?

A. Because she is the Mother of Jesus our Redeemer.

Q. Why do you give her such extraordinary honour?

A. For the same reason; because she is *Mother of God*, the greatest of the Saints; replenished with grace above any other creature; for which *all generations shall call her blessed.*

Q. For what other reason do you honour her?

A. She was honoured by God, Men, and Angels; are not these good reasons for us to honour her?

Q. How was she honoured by God?

A. When he made choice of her to be the Mother of his Son Jesus.

Q. How by Angels?

A. When Gabriel the Archangel saluted her with, *Hail Mary, full of Grace.*

Q. How by men?

Q. First by St. Elizabeth inspired by the Holy Ghost, crying out, *Blessed art thou among women,*
and

and blessed is the fruit of thy womb. (Luke i. 42.)
 And since, *by all generations.*

Q. Why does the Church call her *Mother of God*?

A. Because she is the Mother of Christ, who is true God, and true Man, and truly born of her.

Q. But don't you carry your devotion too high, and think her more than a pure creature?

A. We think her *more pure* than any other creature, and blessed with higher *prerogatives*; but still no more than a creature, made like others out of nothing by the hand of the great Creator of all things.

Q. What authority have you for your devotion to her?

A. The authority of the Church; all Antiquity, Tradition, holy Fathers, her own prophecy, *Henceforth all generations shall call me blessed*, the Salutation of the Angel Gabriel, and the Greeting of Saint Elizabeth.

INSTRUCTION. We profess and believe, that God is the sole Creator of all things. The purest and most excellent Creature is the work of his hands, and originally sprung from nothing but his power: he alone then is worthy of divine honour and worship. All the honour we give, and devotion we pay to Saints and Angels, and to the Virgin Mary, are refered to the great Creator of all things, and redound to his honour; otherwise, we would not thus honour them. All the honours we give to them on account of their being beloved and honoured by him, are center'd in him. We venerate those most who are the nearest to him, and his most faithful servants; and who are nearest to him, but the holy Angels, the Virgin Mary,

Mary, and the Saints? This is the true belief of a Catholick.

It is true, we honour the Virgin Mary more, and have a greater veneration for her above all the Angels and Saints, for many singular reasons. First; because God elected her to be the Mother of our Redeemer, and by being the Mother of Jesus, she is become the Mother of God, as being truly the Mother of him who is both God and Man. Thus her dignity being above any other Saint, entitles her to greater veneration. Secondly; we have this special veneration for her, because God seems so to command: *Henceforth all generations shall call me blessed.* Thirdly; we honour her for her great prerogative of sanctity above all other Saints; as, *full of grace, blessed among women*; the most blessed of all women by the fruit of her womb. Is she not in these prerogatives greater than all Angels and Saints. We have therefore a special veneration for her, because she was honoured by God, Men, and Angels; God the Father honoured her, *when he regarded the humility of his handmaid*, and chose her for the Mother of his Son. The Son honoured her, by taking flesh, and being born of her. The Holy Ghost honoured her, when God the Son *was conceived in her by the Holy Ghost.* 'Tis her singular prerogative to be both Mother and Virgin: Never had Mother such a Son before; nor Son such a Mother. We honour her then with the Angel Gabriel, saying, *Hail Mary, full of grace, our Lord is with thee*: And with St. Elizabeth, when we say, *Blessed art thou among women, and blessed is the fruit of thy womb, (Jesus)*: And with the Church, saying: *Holy Mary, Mother of God, pray for us sinners, now, and in the hour of our death.*

Yet when we call her *Mother of God*, as was defined in the Third General Council at Ephesus
against

against Nestorius, we do not pretend that she is the Mother of the Divinity; but by being Mother of him whom in the same person is both God and Man; hence, as she was by St. Elizabeth truly called *Mother of her Lord*; so now by the Church, *Mother of God*. If you say some carry their devotion for the Virgin Mary too high; I know of none well instructed Catholicks that do so. The Catholick Church never approved, but ever reprov'd all such abuses. But tho' some abuses should still remain amongst ignorant people, must all veneration and respect for the Mother of the world's Redeemer be forgot and laid aside, as it seems to be amongst our adversaries?

As for miraculous Images of the Virgin Mary, our Church has declared, *there is no virtue in them*. 'Tis not from the *Image*, but from the *Person* it represents, much good may be expected, as being in such high favour with God; yet only from her, as an *Intercessor* with God; from him, as the giver of it. And if he has wrought such wonders by other Saints, so surely he may do by her powerful Intercession, as he did at the Marriage of Cana. (John ii. 11.) To fly to her Intercession, is in effect to fly to the Aid of her Son, of whom she obtains all blessings for us: By honouring the Mother we honour the Son, because we honour her on his account: We confess with St. Epiphanius, that *Mary ought to be honoured, but God alone adored*.

All Christian people and nations from the beginning of the Church, and all Antiquity, have ever held her in high veneration. The Fathers in their writings, the founders of religious Orders in their Constitutions, the Church in her Liturgies, all seem in concert to have employed their tongues and pens to express their high veneration for her, and
to

to recommend the same devotion to posterity. How many Cathedrals, and other Churches throughout Christendom, are dedicated to God under her named; and, even in Protestant Countries, still retain her name without fear of Idolatry? In this is fulfilled that saying; *From henceforth all generations shall call me blessed.* (Luke i. 48.)

To conclude; this is the faith of the Catholick church: That the Virgin Mary is a Creature as much as any other Creature, tho' *purer* than any other. That all the grace with which she was replenished on earth, was God's gift; and the glory she now possesses, his reward. That there is but One only God; Him alone to be adored and worshipped with divine honour. Him alone to be prayed to as the giver of all good gifts. Him alone to be served and trusted in as God. He alone is the Creator of all things. All the Saints and Angels, and the blessed Virgin Mary, are the work of his hands: And all the help we receive by their intercession and our supplications to them, proceeds from God: To whom be all honour and glory given for ever and ever. *Amen.*

EXHORTATION. Learn now, O Christian, from the Catholick Church, to honour the blessed Virgin Mary the Mother of your Redeemer, so highly honoured by God, men and angels. Honour her on account of her election to be the Mother of Christ, *Mother of God.* This is the source of all other her prerogatives: hence, unspotted and without sin: hence, *full of grace*: hence, Mother and Virgin: hence, *by all generations blessed.* O take her, as St. John did, recommended from the cross, take her for your Mother: behold thy Mother; Mother of all Christians, help and refuge of all sinners, under God. Fly then to her patronage in all your necessities; beg her powerful intercession for you to her Son Jesus: As she interceded at the marriage of Cana, and was heard; so will she be a no less powerful advocate for you,
now

now she is reigning with her Son in glory. Say then with the Church, Holy Mary Mother of God, pray for us sinners, now, and in the hour of our death. Amen.

S E C T. IV.

On some particular Devotions to the Virgin Mary.

Behold, from henceforth all generations shall call me blessed. (Luke i. 48.)

Q. **W**HAT is the common address of the Church to the Virgin Mary?

A. Even that of the Angel Gabriel: *Hail Mary, full of grace*; from which is derived the *Rosary* and the *Angelus Domini*, much used in Catholick Countries.

Q. Why do Catholicks so often repeat the *Hail Mary*?

A. To commemorate the Incarnation of the Son of God; to honour his Mother, and to beg her intercession for us sinners.

Q. What is the meaning of the *Rosary*, or *Beads*?

A. 'Tis a devotion directed to obtain God's blessings, thro' the intercession of the Mother of God.

Q. But why so many times *Hail Mary* for once *Our Father*?

A. Because as often as we repeat the *Hail Mary*, we commemorate the Incarnation of the Son of God; hence the *Rosary* is so composed, as to commemorate all the mysteries of our Redemption.

Q. But is not this praying ten times more to the Virgin Mary than to God?

A. This is your mistake; every time we repeat the *Hail Mary*, we pray to God thro' her intercession. The same is to be said of all invocation of Saints;

we

we only beg of the Virgin Mary and the Saints to pray to God for us and with us.

2. What is the *Angelus Domini*?

A. It is to put us in mind of our redemption: It is repeated three times in the day, morning, noon, and evening, that so great a benefit may never be forgot; and to accustom us to pray often: *We should pray without ceasing.*

INSTRUCTION. All our addresses, devotions and supplications to the blessed Virgin Mary, are done chiefly with respect to her Son Jesus: All the veneration we have for her terminates in him, from whom all good is come both to her and to us. Thus, when we address to her in the *Hail Mary*, 'tis to commemorate her Son's Incarnation, to honour also the Mother, and beg her intercession for us: adding with the Church, *Holy Mary, Mother of God, pray for us sinners, now, and in the hour of our death.*

As to the Rosary, 'tis a method of repeating the *Angelical Salutation*, with great benefit to the soul, by contemplating the chief mysteries of our Redemption, even from Christ's conception to the coming of the Holy Ghost; and concludes with commemorating the joys and glory of the blessed Virgin Mary, and all the Saints. Now, can this be called Superstition; or can he be a true good Christian, who deprives himself of every pious thing that inspires him with the thoughts of salvation? For what can be a greater motive to a good life, than to be put in mind of what Christ has done and suffered for us, and the blessings he hath bestowed upon us? This is the very end of this devotion of the *Rosary*.

But is not our repeating the *Hail Mary* ten times for once *Our Father*, a dishonour to God? such praying seems worse than not praying at all: Does it not shew, that we place a greater confidence in the Virgin Mary than in God?

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This is our adversaries mistake: When we say, *Holy Mary, Mother of God, pray for us sinners*; it is not true, that we pray to the Virgin Mary, and not to God: for as our Faith teaches; That *every good and perfect gift is from above, descending from the Father of lights*, (Jam. i. 27.) and there is no Catholic but knows and believes this truth; accordingly all our prayers and petitions, whether we address them to God ourselves, or by some Saint praying for us, they are still directed and made to him for the things we want, and in him we hope for the grant of them. When I beg the Virgin Mary to pray for me, is it not with a good hope that by means of her intercession, God will hear me, and grant my petition? Is not my petition then properly made to him? Altho' therefore, I were to repeat the Hail Mary a thousand times, it is not true that I pray more to her than to God; because every time I beg of her to pray for me, I do in effect pray to God. Nor is this in any sense dishonouring God; for when we say, *Holy Mary, pray for us*; we make her an humble suppliant to God. And if we, who are sinners, are thought to honour him and do an act of religion every time we call upon him in humble and devout prayer; much more do the Saints in heaven and the Virgin Mary honour him, when they fall down before his throne to pray for us and with us: What is this, but acknowledging that he is above them all, above the highest in heaven, and that all good gifts are his? Can this be a dishonouring of God?

Neither is it true, that we place a greater confidence in the Virgin Mary than in God; but only that we confide more in her intercession than our own prayers; knowing this truth, that *we often ask, but do not receive, because we ask ill*; (Jam. iv. 3.) We therefore distrust our own prayers, and have recourse to the prayers of the Virgin Mary, and
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the Saints, which is an act of humility ; 'tis also acting according to the orders of God, who will have sinners have recourse to the prayers of the just, declaring to us, that *the constant prayer of the just man prevaieth much* ; (Jam. v. 16.) Hence, we read in Scripture, that God himself by a special revelation, sent sinners to the Saints to intercede for them, as he did Abimeleck, king of Gerar, to Abraham : *Now therefore, says God to him, restore to the man his wife, because he is a Prophet, and shall pray for thee, and thou shalt live.* (Gen. xx. 7.) As also, he sent the friends of Job to him, that he might pray and offer sacrifice for them to appease the divine wrath : *My servant Job shall pray for you ; I will admit of his face, that the folly may not be imputed to you ; for neither have ye spoken before me the things that are right.* (Job xlii. 8.) In like manner, we read how the Israelites in distress, addressed themselves to Moses and Samuel to avert the wrath of God from them. (Numb. xxi. 7. & 1 Kings vii. 8.)

What more decisive from the word of God, to authorise our practice of applying in our necessities to the intercession of the Saints ? Yet it would be a stupid error, and mere folly, to conclude from what God ordered these sinners to do, that the Saints are more merciful than God. No : God, is infinite in mercy, and he is also just ; and the order of his justice and providence requires, that the prayers of the *Just* shall prevail sooner with him than the prayers of sinners ; at the same time he shews his mercy to sinners by sparing them at the intercession of the Just. Let us not then be such proud Saints as to think we stand in need of no other Saints to intercede for us.

The Rosary being thus vindicated, and proved to be an excellent devotion, it is recommended to all Christians, but is particularly useful to the unlearned

learned who cannot read: And to others who are disabled for want of sight or otherways from the use of prayer-books; by the means of this devotion they may be as constant in prayer, as those who have choice of books.

As to the *Angelus Domini*; it is a short devotion to put Christians in mind, even amidst the tumults and distractions of life, to give God thanks for the benefit of our redemption; and is fixed at three times of the day, morning, noon, and evening; that we may never forget the blessing of our Redeemer's coming, but imprint him in our mind and memory; and learn to pray to God incessantly: *We should pray at all times, and not fail herein.* (Luke xviii. 1.)

EXHORTATION. O Christian! look upon all the addresses which the Church makes to the Virgin Mary, as made to her beloved Son thro' her intercession. O raise up your heart and mind to him every time you repeat this angelical Salutation, *Hail Mary!* and return thanks for the great mystery of your Redemption. And can you repeat the memory of it too often, when such blessings have come therefrom? O think of those eternal evils you once incurred by sin! Think of those eternal blessings you reaped by Christ's coming and his divine grace: Once slaves of the devil, now sons of God: Infinite once was your misery; now infinite is your glory! And will you lay aside and forget this great bounty of Christ your Saviour, expressed in the angelical Salutation; and slight so powerful an Advocate to your blessed Jesus as the Virgin Mary? who, as she is the Mother of Christ, she is also the Mother of all Christians: *Holy Mary, Mother of God, pray for me, now, and in the hour of my death. Amen.*

S E C T. V.

On Holy Pictures and Images.

To God alone be Honour and Glory for ever.
(Rom. xvi. ver. ult).

Q. **W**HAT is the intent of so many Pictures and Images in Churches?

A. They are as so many books to the ignorant, to put them in mind of Christ, and all the mysteries of our redemption; as also of the Virgin Mary and the Saints, that we may follow their example.

Q. But is there not danger of idolatry in setting so many pictures and images before the eyes of the ignorant people?

A. No: The faithful are so well instructed from their childhood in the belief of one only God, and of the meaning of holy Images, that idolatry, and all danger and shadow of it, is entirely vanished in all Catholick Countries.

Q. Is not your devotion and veneration of them carried to excess?

A. No: Strictly speaking, 'tis not the inanimate image we venerate, but the person it represents, whose memory is dear to us: Our veneration does not stop at the Image, but passes to the Prototype, the person or things represented by it.

Q. Do you think there is any virtue in holy Images?

A. No: There is no virtue in them: They neither see, nor hear, nor help us.

Q. What benefit then do you receive by them?

A. They movingly represent to us the mysteries of our redemption, and the acts and martyrdoms of the Saints.

Q. Is

Q. Is not the use of Images against the commandment, *Thou shalt not make to thyself any graven thing?*

A. No: They are not idols, or images of false Gods, nor worshipped as such; which is the thing forbid by that commandment.

INSTRUCTION. The faith of our Church is best known from the decrees of her General Councils, where this article of the veneration of holy Images is defined. First, in the Nicene Council, held An. Do. 787. against the hereticks of those times, called *Iconoclasts*, or *image-breakers*, Calvin's predecessors. This Oecumenical Synod defined as follows. "The Images of Christ and his Saints are to be retained and placed in the Churches; that at the sight of them the memory and affections of the beholders may be excited towards those who are represented by them: And we are to salute and pay an honorary bowing down to the said Images, like as is given to the figure of the holy cross, to chalices, to the books of the gospels, or such like sacred utensils; but not *Latria*, which, as true faith teaches, is due only to God." (Act. 7)

The decree of the Council of Trent is worded to the same purpose. "The Images of Christ, of the blessed Virgin Mother of God, and of other Saints, are to be kept and retained, especially in Churches, and due honour and veneration to be given them: not for any divinity or virtue which is believed to be in them, or that any thing is to be asked of them, or any confidence to be placed in them, as was anciently done by the heathens, who put their trust in idols, but because the honour which is done to the images is referred to the prototypes which they represent. So that by the Images which we kiss, and before which we kneel and uncover our heads, we adore Christ, and venerate the Saints, whose pictures they are; as the Councils,

“cils, especially the second of Nice, have defined
“against the impugners of images.” (Coun. of
Trent, Sess. 25.)

Holy images therefore, are used in Churches for
several good ends; as well for ornament, as for in-
struction of the ignorant; but chiefly, as helps to
devotion: While they movingly represent the my-
steries of our redemption, and place before our eyes
the acts and martyrdoms of the saints, whose exam-
ple we profess to follow. While my eye is on the
picture or image of Christ, I have the imagination
of him in my mind; him I venerate, him I adore.
If I have a veneration for his image, it is because
it is *his image*, and puts me in mind of him: The
veneration then which I have for the image, does
not stop there, but is referred to the prototype, that
is represented by it. As all the Faithful are well
instructed herein, and know there is *no virtue* or
divinity in holy images for which they are to be
adored; and that they neither see, nor hear, nor
help us; there can be no danger of idolatry while
we kneel or pray before them.

There have been many miraculous well-attested
cures wrought in the Churches, to reward the piety
of such as came to recommend their distresses to the
intercessions of the saints, and the Virgin Mary,
before their images: Yet those wonderful cures are
not to be attributed to any power or divinity in the
image; but to the almighty power of God, moved
to work those miracles, by the prayers of his saints,
to reward the faith and piety of those who confide
in his power; as also to attest the faith of his
Church, and give a divine approbation of her reli-
gious practice of the invocation of saints, and ve-
neration of holy images. However, we do not
pretend the histories of all those miraculous cures
are to be believed as articles of Faith; but only to

be credited as far as they appear certain. Hence, the Council of Trent decrees; *That no new miracles be admitted for true, till the bishop of the diocese has examined, and approved them.* (Sess. 25. de sacris imag.)

But what virtue, you say, in crosses or images to fright the devil; to dissolve charms; or drive away diseases?

No Catholick pretends there is any such virtue in them: The Council of Trent expressly defines that *no virtue or divinity resides in them.* Now, the decrees of General Councils are the rule of our faith and practice. When therefore, Catholicks sign themselves with the sign of the Cross, or set up that sign in their Churches or houses; they mean nothing more but to invoke God's Assistance against evil spirits, and all that deal with them thro' Jesus Christ crucified; which I conceive may put them to flight, and do all wonders for us.

That many such wonders have been done, very authentic histories testify. This is owned by Doctor Covel, an eminent Protestant writer of the Church of England, in his answer to Burges, (p. 138.) "No man can deny, says he, but that God after the death of his Son manifested his power to the amazement of the world in this contemptible sign, as being the instrument of many miracles."

But what means our adoration of the Cross, especially according to the ceremony on Good Friday?

I answer; That 'tis not the graven image, but Christ crucified represented thereby, is the object of our adoration that day: His image we venerate because it is *his image*, and puts us in mind of the death he suffered for us; but him only we adore with divine honour.

But is there not something more done to the Cross, seeing in the hymn for that festival we read these words:

Words: *All hail O Cross our only hope:
Increase the grace of the devout:
And blot the crimes of sinners out.*

We answer, that the word Cross is here taken for Christ crucified, as it is twice over by St. Paul in one chapter, where he says; *Lest they may suffer persecution for the Cross of Christ.* And again; *God forbid that I should glory save in the Cross of our Lord Jesus Christ.* (Gal. vi. 12. & 14.) Was St. Paul an idolater for glorying in the Cross of Christ? What more common in Scripture, and other writers, than such metaphors? And what more easily understood? They are the elegancies of style, and no reader takes them to the letter, but according to their figurative meaning.

But after all; is not all veneration of images contrary to the commandment; *Thou shalt not make to thyself any graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the waters under the earth; thou shalt not bow down nor worship them.*

Those who make this objection should reflect, that this commandment only forbids the making or worshipping of idols, or images, of false Gods, such as the heathens worshipped: So Moses himself explains this precept in the book of Exodus, where he repeats it again in other words: *Ye shall not make Gods of silver; neither shall you make unto ye Gods of gold.* (c. xx. 23) Now, when Catholicks make and venerate holy images according to the approved custom of the Church, they neither make golden Gods, nor silver Gods, nor wooden Gods; they neither make idols of them, nor give them *Latria*, or divine honour; for this is contrary to the sense and declaration of their own Church and General Councils.

To conclude; this is the doctrine of the holy Catholick Church: That a respect and reverence

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is due to all such things as relate to the honour and service of God: To the book of the holy Scripture, as containing God's holy word: To Churches, as the house of God: To the Saints, as to his true servants: To altars and sacred vessels, as being consecrated to his service: To pictures and images of Christ, as renewing the memory of all the mysteries of our redemption: To the images of the Virgin Mary, the Apostles, and other Saints, by whom he has converted the world, and wrought all wonders.

EXHORTATION. O Christian, see what helps God gives to encourage piety and devotion even by inanimate things; for what are images and pictures but inanimate figures? Yet what good may be drawn from the sight of them, tho' there is no virtue in them; they bring to our minds the most holy persons and things, and aid us even to penetrate into heaven. Can you lift up your eyes and behold a crucifix, and not think of the Author of life and salvation? Can you behold a picture or image of the blessed Virgin Mary, and not think of her that gave him birth? How can you behold the images of the Apostles, Martyrs, Confessors, and not think of those by whom God converted the world?

S E C T. VI.

On the Veneration of sacred Relicks.

Praise ye our Lord in his Saints. (Psal. cl. 1.)

2. **W**HAT warrant have you for the veneration of the Saints Relicks?

A. The holy Scripture; antiquity; the ancient Fathers; the authority of the holy Catholick Church.

2. *But*

Q. But are not the Faithful in danger of venerating false Relicks for true?

A. No: The Church takes all care by her Canons to prevent such abuses.

INSTRUCTION. Concerning the veneration of Relicks the Council of Trent has defined: "That the holy bodies of the Martyrs and other Saints now living with Christ, which were once living members of Christ, and temples of the Holy Ghost, and which are by him to be raised again to life, and to be glorified, are to be venerated by the Faithful; and that many benefits are imparted to men thro' these Relicks: So that those who affirm there is no veneration or honour due to the Saints Relicks, or that such their Relicks, and other monuments of them, are in vain honoured by the Faithful, and visited in memory of them, in hopes of obtaining some benefit thereby, are to be utterly condemned, as the Church already has and does condemn them." (Sess. 25.)

Our profession of Faith then, says; *That the Saints Relicks are to be venerated*: But how to be venerated? With such veneration as is given to other sacred things, as to the sacred vessels, to Altars, to Churches consecrated to the service of God. We venerate the dead bodies, the bones, the dust of those holy persons, as having been victims to God, by their mortifications and martyrdoms; sanctified by his grace, and the living temples of the Holy Ghost: Knowing that these their Remains are preordained to a happy resurrection and an eternal glory, and are allied to their souls now reigning in bliss. Their memory should never die, but ever live; and their sepulchres and Relicks remain, to keep alive the memory of their good works and heroic virtues, which have made them

companions of Angels, and to excite mankind to imitate such great examples.

Our adversaries object, that at the best this is but *will-worship*, which St. Paul condemns as folly and superstition, in his epistle to the Colossians: (c. ii. v. 18.)

Now, I suppose by *will-worship* they mean that which has no authority from the word of God: Let us see then, whether the word of God does not give some sanction to this our devotion. It is written in the Acts of the Apostles, that *God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick, handkerchiefs and aprons, and diseases departed from them, and the evil spirits went out of them.* (c. xix. 11, 12.) Why may not Catholicks then, without superstition, apply the linen in which the bodies of the Martyrs have been wrapped to the sick? by which means many undoubted cures have been wrought.

In the fourth book of Kings we read: *And Eliseus died; and they buried him; and the bands of the Moabites invaded the land at the coming of the year. And it came to pass, as they were burying a man, behold they spied a band of men, and they cast the man into the sepulchre of the Prophet Eliseus; and when the man was let down and touched the bones of Eliseus, he revived and stood upon his feet.* (c. xiii. 20, 21.) Here is another stupendous miracle wrought, even to the raising a dead man to life, only by touching the sepulchre and bones of the dead Prophet. Does not this authorise our veneration of the Saints Relicks and sepulchres, when we see such a miracle recorded in holy Writ, as done at the sepulchre of a Saint, even before the gates of Heaven were opened by Christ, and before the soul of the Saint was admitted to bliss?

In the earliest days of Christianity great veneration was paid to the Relicks of the Saints and Martyrs. The ancient Fathers and Doctors of the Church defended it; and none but hereticks and infidels ever opposed and condemned it; such as Julian the Apostate, Eunomius, Vigilantius, as may be seen in the writings of St. Hierom and St. Augustin. St. Hierom in particular, attacked Vigilantius, who gave the Catholicks of his time the appellation of *dust-worshippers*. “Vigilantius, says he, fights with an unclean spirit against the Spirit of Christ, by asserting that the tombs of the Martyrs are not to be venerated. The devils with whom Vigilantius is possessed, roar at the Relicks, and confess they cannot bear the presence of the Martyrs.” (con. Vigil.)

In a word; innumerable undoubted miracles have been wrought, in favour of such as came with Faith, to visit the tombs and Relicks of the Martyrs: An ample relation hereof may be read in the epistle of St. Ambrose to his sister, recounting the miracles done at the translation of the Relicks of St. Gervasius and Protasius: And in the twenty-second book of the City of God, chapter the eighth, by St. Augustin of the prodigies done at the Relicks of St. Stephen in Africa: And in St. Chrysostom, on the translation of the Relicks of St. Babylas, at Antioch.

If you reply; There may be abuses in taking false for true Relicks; still the doctrine of the Church is true; *That the Relicks of the Saints are to be venerated*. This is all she teaches: and seeing she lays no tie upon the Faithful, of believing every pretended Relick to be true; the members of the Church are obliged to give no further credit to them, than as far as they see them authenticated by the Prelates, and have sufficient grounds to merit their respect.

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(Coun. Trent, Sess. 25.) As for false Relicks and miracles, the Catholick Church has taken all possible care to detect and discountenance them, and has ordered that they be strictly examined into by the Bishop of every diocese, before they are proposed to the veneration of the public. (Coun. Trent, Sess. 25. towards the end.) There may be false as well as true gospels: False as well as true Prophets: False as well as true Preachers: Must all be branded for impostors because some are so? And true Relicks be despised, because some are counterfeited? It is plain, that it is not the intention of those who govern the Church, to encourage the Faithful to the veneration of false Relicks: Join then with the Church, in the veneration of such as are of undoubted credit; and she presses you no farther. Private abuses being all reprov'd, and ordered to be reformed by the Preates in their severall districts, cannot furnish new reformers with sufficient grounds to abolish a pious practice; recommended in the word of God, and by the universal tradition and authority of the primitive and present Church.

EXHORTATION. O Christian soul, pay a due veneration to all holy Relicks, as your pious ancestors have done before you. *Praise God in his Saints: Let not their memory ever die: The memory of the just shall remain for ever.* (Psal. cxi. 7.)

Their sacred remains are still allied, and hold an affinity to their souls in glory; and will at the resurrection be re-united to them. Venerate them as you do all holy things that belong to God. Great wonders have been done in all times at the tombs of the Saints and Martyrs, which sufficiently attest for our veneration of them. But still remember to imitate their holy lives, that you may become Saints with them, by the same virtues which made them Saints.

S E C T. VII.

On the Monuments of the Saints.

The memory of the Just shall remain for ever.
(Psal. cxi. 7.)

2. **W**HAT is the end of erecting monuments to Saints and Martyrs?

A. To perpetuate the memory of holy men.

2. What other intent have you in them?

A. To excite devotion, and to encourage ourselves and others to follow such great examples.

INSTRUCTION. The Scripture declares, that the memory of the just shall remain for ever: Is the wonder then great, if we erect rich and costly monuments to perpetuate their fame? But the Scripture again says, *The sinners memory shall rot.*

Now, if even worldly men raise such costly monuments to perpetuate the memory of sinners, (and have even intruded such monuments into places consecrated to God); men famed only for war, arts, or science; must the Church be condemned of superstition, for erecting monuments to holy men renowned for their heroic virtues and propagation of Christianity, and the working of miracles by the power of God? Who but an infidel, a Mahometan, a heathen, or a Calvin, can hold such sacred monuments in contempt?

Yet some who profess themselves Christians have acted still worse, in not only pillaging those sacred shrines, but even burnt the bodies and Relicks of the Saints, dispersing their ashes in the air and the waters, to the scandal of all Christendom. Even the sign of our redemption has been cast forth of the Sanc-

Sanctuary. Well may be applied the prophecy of David to Calvin and his followers: *O God, the Gentiles have come into thine inheritance: They have polluted thy holy temple.--They have made the dead bodies of thy servants meat for the fowls of the air; the flesh of thy Saints for the beasts of the earth. They have poured out as water their blood round Jerusalem, and there was none to bury them.* (Psal. lxxviii. 1, 2, & 3.)

EXHORTATION. Let Christians then look on the monuments of the Saints with a better eye than their adversaries do. Let not their memories ever die in your heart, as well for the great good they have done for the world, as for you. What! must we forget those holy Apostles, Martyrs, Doctors, to whom under God we owe our conversion and salvation? Must their memory perish who were so eminent in sanctity and all virtue, and have left so great an example for us to follow? No: Their monuments are ever sacred, as well as their memories are in benediction.---Away then with those pompous trophies of prophane heroes, and let them give way and due honour to those that are sacred in God. The memory of the one *will rot*, but the other *will remain for ever*. Give honour where God gives honour. *Thy friends, O God, are honoured exceedingly to me*, says the Psalmist. (Psal. cxxxviii. 17.) All sacred things ought to be held as sacred, as being the instruments of God's power to work wonders upon earth.

S E C T. VIII.

On pious Pilgrimages.

The ground thou standest on is holy, put off thy shoes.
(Exod. iii. 5.)

Q. **I**S it not superstition to go on pilgrimage to visit the Relicks of the Saints, and holy places?

A. I cannot see the least room to censure such a pious practice.

INSTRUCTION. Even in the time of the Old Law, many came to visit the holy place in Jerusalem; and why must it now be deemed superstition to visit the holy land, the place of our redemption, and to trace with devotion the footsteps of our blessed Redeemer, who was born and suffered there? With like devotion many pious Christians have gone on pilgrimage to the shrines of the Apostles and Saints, where they knew many well-attested miracles have been wrought. And are not these journies of devotion to be preferred to those which many take to feed their curiosity and fancy, in travelling over mountains and vast tracts of country both by sea and land, to improve themselves in all vain and worldly knowledge? If the one is to make them fit for the world, the other is to make them fit for heaven.

EXHORTATION. Shall these pious journies then be cried down, which have no other end but to promote God's honour, and all sanctity and devotion? Alas! none but those, who want faith and religion, oppose them. Nothing torments some people more, than virtue flying in the face of vice.

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As for you who profess yourself God's servant, praise and glorify him in all things that redound to his honour, and your own salvation. Honour those holy places in which he has been so highly honoured. Go then, if not in body, at least in spirit, to the holy land where your Redeemer was born, lived, and died. O venerate the ground he trod upon, and the print of his feet. Go also in spirit to those holy places renowned for the Relicks of the Apostles, Martyrs, and other Saints, the establishers of our holy faith and religion. Their very dust is still sacred, and will rise in glory. *Praise ye our Lord in his Saints.* (Psal. cl. 1.)

C H A P. XIV.

On the Fasts of the Church.

Turn to me with all your hearts, in fasting, and weeping, and mourning. (Joel ii. 12.)

2. **A**RE not your Church-fasts superfluous, and works of superrerogation?

A. No: They are most pleasing to God, and beneficial to our souls.

2. What warrant have you for this?

A. 'Tis a holy practice much recommended both in the Old and New Testament.

2. What is the end and intent of so many fasts?

A. To punish our sins past: Fasting is a work of penance, it appeases God, and prevents heavier judgments falling upon sinners.

2. But is it not sufficient to fast from sin.

A. Fasting causes us to repent for sin, and is a means to make us more easily overcome sin for the future.

2. Did Christ teach his followers to fast?

A. Yes: And set the first example himself, with lessons how to fast. (Matth. vi. 16.) 2. But

2. But doth he not say, *Not that which enters into the mouth defileth the man.* (Matth. xv. 11.)

A. 'Tis not the meat, which is eaten on a fast-day, defiles the soul; but the disobedience in eating forbidden meat.

2. What are the conditions that make a perfect fast?

A. Carefully to avoid sin, and accompany your fast with true repentance, devout prayers and alms-deeds to the poor: This is the fast which God has chosen.

INSTRUCTION. Tho' the fasts of the Church are held by many as vain and superstitious, or at least superfluous, and no ways necessary to salvation; they were always on the contrary held by antiquity as most acceptable to God, and most beneficial to the soul, and have, for time immemorial, been enjoined by the precept of the Church. This pious practice is so frequently recommended both in the Old and New Testament, and is so very necessary for doing penance for past sins, as also for overcoming vice, and leading us to virtue, *by chastising the body, and bringing it into subjection*, that it cannot but be accounted by a well-instructed Christian as a good and necessary religious work.

Fasting was in practice in the earliest times of Christianity: Nay, in those days more strict and frequent than in after-ages. St. Paul makes much mention of his *fastings* and *watchings*: (2 Cor. xi. 27.) The fast of Lent was instituted by the Apostles, as many of the holy Fathers do attest; and that it might be the more universally observed, it was enjoined as a precept to the whole Church by a decree of Pope Hyginus about the middle of the second century, as Eusebius in his Chronicle testifies.

Christ himself taught, that his disciples would fast when the bridegroom should be taken from them,

them, (Matth. ix. 15:) as indeed his disciples and Church have constantly done unto this present day: He also gave them lessons how to fast, (Matth. vi. 16. & 17.) And set the first example by a forty days fast in the desert: Can it be superfluous or superstitious to follow Christ's example, and to fulfil what he foretold of his followers?

The end of fasting is to do penance for our sins, that, as the *Ninivites* and other holy penitents did, we may find mercy at the hands of God. The intent of it also is, that we may, by bridling our appetites more easily overcome sin, and be better disposed to virtue and obedience to the Church, and learn to deny our own will. Can fasting then be deemed superstitious, when even God by his Prophet Joel calls upon his people, *to turn to him with all their hearts in fasting, weeping, and mourning.* (Joel ii. 12.)

If you say, the fast from sin *is the fast which God has chosen*; we also hold, that the most rigorous fast is of no account with God, unless we refrain from sin; these must go together to make a perfect fast: The Jews rendered their fasts displeasing to God, whilst on those days they were found doing their own will, and oppressing their neighbour, as God by his Prophet reproaches them: So the first condition required to a good fast, is to renounce all sin, and to be converted to God with our whole heart, performing the fast in a spirit of contrition and penance.

But is it not written, *That which goeth into the mouth doth not defile a man?* (Matth. xv. 11.)

We answer; 'Tis not the meat defiles the soul of a Christian, no more than swine's flesh defiled the soul of a Jew: *For every creature of God is good.* (1 Tim. iv. 4.) But the thing that defiles the soul of a Christian, when he transgresses the fast,

is the disobedience of the heart in breaking the precept of the Church, which God has commanded all to hear and obey. Thus, our first parents were defiled in eating the forbidden fruit; not by the uncleanness of the food, but by their disobedience in eating that which God had forbid them to eat.

EXHORTATION. Can you then refuse to comply with this great duty of fasting, so acceptable to God, and beneficial to souls? Consider the fast of Moses. (Deut. ix. 18) The fast of the Israelites. (Judges xx. 26.) The fast of Judith. (c. iv. 8.) The fast of Esther. (Esther iv. 16.) The fast of the Ninivites. (Jonas iii. 5.) The fast of St. Paul, and the other Apostles and primitive Christians. (Acts xiii. 3.) Let all these be considered with the happy effects that followed them, in removing the judgments of God which hung threatening over the heads of sinners, and in drawing down his mercy on them; and then you will be convinced how great a good is fasting.

Nothing has been more strongly recommended by all antiquity than fasting. The blessings that attend it, and the end proposed by it, are well expressed by a holy Father and great Doctor of the Church, St. Chrysostom: "Fast, says he, because you have sinned: Fast, that you may not sin: Fast, that you may bring all blessings on yourself: Fast, that you may preserve the grace of God in your soul."

The most perfect have need of fasting, to maintain their virtue: The most wicked, to sue for mercy, and prevent God's judgments. Beware then of neglecting this essential duty.

Praise be to God.

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